

SECOND YEAR

TEXT BOOK



ROMANS

The Epistle to the Romans

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Romans

The Epistle to the Romans

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Introduction to the Study of Romans

The Epistle of Romans is a treasure of truth that needs to be understood by the Saints of God. This class will endeavor to help you to understand its important doctrines.

I. Setting of Romans

An understanding of the historical and cultural background of Rome will aid in the understanding of Paul's Epistle to the Romans.

A. The Roman Empire was in power at the time of the writing of this epistle.

1. Rome was the Capital city of the empire.

Rome was the chief city of the world. It was said that all roads led to Rome, this was because it was the Romans who introduced and built a new system of roads stemming from the capital city of Rome itself. Paul knew this city was the center of the world and a strategic place out of which to see the church established.

2. The Roman Empire gave the church some advantages of stability.

The government kept at least to some degree an environment of law and order.

Tolerance was given to the new religion of Christianity which was considered a sect of the Jews. Romans was written before the great persecution of Christians by Rome.

B. There were many Jews in Rome at the time of the writing of this Book.

1. There were many Synagogues in Rome.

The Synagogues provided a place to proclaim the Gospel of Jesus Christ. Jews even though converted would have been given opportunity to read Scripture and expound upon it thus allowing them to proclaim Christ from the Scriptures.

2. Many of the Jews were bound to their tradition and heritage.

The Jews believed because they had Moses' Law and the covenant of circumcision that they were guaranteed eternal life with God. They believed they were superior to the heathen Gentiles and that they did not need to submit to heathen rulers.

3. Paul refutes the doctrines of the Jews which were inconsistent with Scripture.

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- C. The Christian Church in Rome was already established before the writing of this epistle.
1. Paul did not found the Roman Church, nor had he ever visited this church.
 2. There were groups of believers meeting in homes such as that of Priscilla and Aquilla. - 16:5
 3. Paul saw the value of strengthening the church in this capital city.

There is not much historical record of the founding of the church in Rome. We will note that Peter did not found the Roman church as advocated by the Roman Catholics. Paul never once names Peter as being in Rome. It would seem logical if Peter was the leader of the church that Paul would have mentioned him. Instead Paul lists many other leaders in his salutation among whom listed first were Priscilla and Aquilla. Furthermore, the Book of Acts places Peter in Jerusalem not in Rome founding the church there in Jerusalem.

II. Authorship of Romans

- A. Romans' internal evidence supports Paul's authorship.

1. Paul claimed to have written it. 1:1 *Paul, a servant of Jesus Christ,...*
2. Romans' style is the same found in I and II Corinthians and especially Galatians. Paul's style and the style of Romans is intensely "personal." To read Paul's epistles is almost the same as hearing his voice. Paul wrote like he talked.
3. The stage of development of Christian doctrine which the letter reveals fits naturally to the time of Paul. Paul was at the height of his ministry at about the middle of the first century at which time the common issues which disturbed the churches are the same issues dealt with in Romans.

- B. External evidences support Paul's authorship.

Paul was known as the writer of the epistle to the Romans as early as AD 95. Some of the writers who recognized Pauline authorship of Romans were:

1. NT Writers—Especially Peter (2 Peter 3:15)
2. Clement of Rome (AD 95)
3. Ignatius of Antioch (AD 110)
4. Polycarp, the Bishop of Smyrna (After AD 110)

III. Recipients of Romans

- A. It is unquestionable that the recipients of this epistle were the Roman Christians.

1:7—*To all that be in Rome, beloved of God, called to be saints...*

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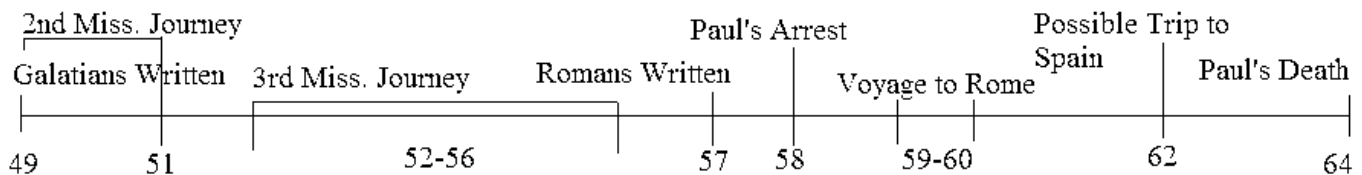
1:15—...*I am ready to preach the gospel to you that are at Rome also.*

B. Scripture seems to point to a predominately Gentile Roman church.

1. Paul's manner of addressing the church leaves hardly any doubt that he directed it to the Gentiles. This is shown, to begin with, by his introduction, in which he speaks of his apostleship for obedience of the faith among all the nations (1:5). He also gives as his reason for being ready to preach the Gospel to them that he is debtor both to the Greeks and to the barbarians (1:14), and that the Gospel is the power of God unto salvation, though to the Jew first, yet to the Greek also (1:16).

1:13—... *I might have some fruit among you also, even as among other Gentiles.*

2. When the position and prospects of the Jewish nation are under review and Paul comes to admonition, it is to the Gentile believers that he addresses it.



11:13—*For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

15:15-16— *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

IV. Time & Place, Occasion, & Purpose of Romans

A. **TIME & PLACE** - Romans was written from Corinth around 57-58 AD.

In Romans 15:19, Paul lets us know that he is near the culmination of this career. He has preached the Gospel, he says, "from Jerusalem and as far round as Illyricum," and goes on to make the amazing statement that he no longer has any room to work in that vast area. He wishes to go to Spain since Italy itself is already being evangelized, and to visit the Roman church along the way. But he cannot do so at once; he must first go to Jerusalem. The reason for

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this is both clear and evident. For some time, (2 Corinthians would suggest at least one year), Paul intimates, he has been engaged in taking a collection for the poor in Jerusalem. During the writing of the book of Romans, that collection is virtually, if not quite complete, and Paul is awaiting an opportunity to deliver the offering to Jerusalem. I and II Corinthians refer the collection as being in progress (I Cor. 16:1-4; 2 Cor. 8-9) and Romans 15:25-28 looks upon it as just completed. Since in I Corinthians 16:3-4, Paul indicated that he plans to end his work on the collection in Corinth and then to depart from that city for Jerusalem, it is natural to suppose that he wrote Romans while at Corinth. Most scholars place the time of this epistle circa AD 57-58.

B. **OCCASION** - Romans was written as Paul's introduction to the Christians at Rome preceding his journey to them.

Apostle Paul had long been intending to visit the Roman Christians as soon as he accomplished the business he had a hand which was the collection for the poor at Jerusalem (1:13; 15:25,26,28). His work in the east was over; he was on the eve of his journey to Jerusalem. He wanted to introduce himself the Christians at Rome before making his stop there so he wrote this epistle with the intention of sending on the first favorable opportunity. Phoebe's voyage to Rome afforded Paul such an opportunity (16:1,2).

C. **PURPOSE** - Romans is a theological treatise of the meaning of the Gospel.

3 Definitions:

- EPISTLE (Gr. "epistole") - *a letter or message*. The Biblical epistles are formal letters of instruction that dealt with situations (both practical and doctrinal) that needed immediate action.
- TREATISE - a formal and systematic writing on some subject

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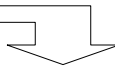
- APOSTLE (Grk. “apostolos”) – *one sent forth; messenger*. One chosen and sent with a special commission as a fully authorized representative of the sender. (i.e., ambassador) This term was applied to Jesus in Hebrews 3:11. It was also used for those sent to Israel in Luke 11:49; The twelve chosen by Jesus were also called apostles. Look at Matthew 10:2; Luke 6:13; Acts 1:13; Romans 1:1.

Romans is a carefully reasoned theological treatise, drawn up with the view of setting forth the meaning of the Gospel in relation to the Law, prophecy, and the universal needs of mankind.

The Epistle to the Galatians (written not long before) resembles Romans in its general subject and enforces the same doctrines. However, Galatians is highly “polemical”, that is, it is generally an argument against another argument. Galatians is an argument against the Judaists who were bewitching the Galatian church. In accordance with Galatians’ purpose, it has a tone throughout of disappointment, indignation, reproof and occasional sarcasm (read Galatians 1:1-12). This sort of tone is wholly absent from Romans which is not entirely an argument against false doctrines, but is more rightly a treatise or explanation of the Gospel. It is an “oral argument” in the greatest court case of all eternity—God’s salvation of the sinner which is the Gospel.

Romans in a Nutshell: The entire subject matter of the epistle to the Romans is concerned with **explanation of the Gospel of Christ**.

KEY VERSES OF ROMANS



1:16—*For I am not ashamed of the gospel of Christ: for **it is** the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

1:17—*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

- | | |
|-----------------------------|--------------------------------|
| A. Person of the Gospel | - Jesus Christ |
| B. Power of the Gospel | - Power of God |
| C. Purpose of the Gospel | - Salvation |
| D. Possession of the Gospel | - Everyone that Believes |
| E. Product of the Gospel | - The just shall live by faith |

V. Structure of Romans

Introduction	1:1-17
DIVISION ONE: Doctrinal	1:18-8:29
DIVISION TWO: Dispensational	9:1-11:26

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DIVISION THREE:	Practical	12:1-15:33
Conclusion		16:1-2

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VI. Key Words of Romans

A. PHANEROO (manifested) - unveiled; brought to light; revealed

3:21—*But now the righteousness of God without the law is **manifested**, being witnessed by the law and the prophets;*

B. PISTIS (faith) - assurance or conviction in the truthfulness of God; firm reliance on Christ and constancy in such profession; the system of the Gospel itself

4:20—*He staggered not at the promise of God through unbelief; but was strong in **faith**...*

C. NOMOS (law) - regulations given by God on how man must conduct himself; especially those given through Moses

6:14—*For sin shall not have dominion over you: for ye are not under the law...*

D. CHARIS (grace) - unmerited favor; the Divine influence upon the heart and its reflection in the life.

11:6—*And if by **grace**, then is it no more of works: otherwise **grace** is no more **grace**. But if it be of works, then is it no more **grace**: otherwise work is no more work.*

E. ELEEO (mercy) - undeserved kindness; to have compassion on [NOTE: distinct from CHARIS/GRACE in that ELEEO/MERCY is compassion or kindness **DESPITE** deservedness; whereas, CHARIS/GRACE is compassion, kindness or favor **REGARDLESS** of deservedness.]

9:18—*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

F. DIKAIOS (justification) - an act wherein God looks on a person just as if they had never sinned

5:1—*Therefore being **justified** by faith, we have peace with God through our Lord Jesus Christ:*

G. DIKAIOSUNE (righteousness) - refers to the character of God; the ability to act like God acts

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3:5—*But if our unrighteousness commend the **righteousness** of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

H. HILASTERION (propitiation) – a place of atonement (same as O.T. Mercy Seat)

3:25—*Whom God hath set forth to be a **propitiation** through faith in his blood,...*

I. LOGIZOMAI (impute, reckon) – to put to someone's credit; to take inventory

4:8—*Blessed is the man to whom the Lord will not **impute** sin.*

6:11—*Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

J. KATALLASSO (reconciled) – to restore to a state of harmony; to solve a difference: to agree

5:10—*For if, when we were enemies, we were **reconciled** to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.*

K. KATALLAGE (atonement) – restoration of Divine favor by the blood of Jesus.

5:11—*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement**.*

L. APOLUTROSIS (redemption) – a complete state of release or deliverance from slavery; ransom in full; entirely brought out of the slave market of sin

3:24—*Being justified freely by his grace through the **redemption** that is in Christ Jesus:*

M. SOTERIA (salvation) – to rescue or deliver; a miracle of God's spirit by which a person who believe in Christ and repents of sin is given new life or is born again

10:10—*For with the heart man believeth unto righteousness; and with the mouth confession is made unto **salvation**.*

N. HUIOTHESIA (adoption) – the placing as a son.

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8:23—*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **adoption**, to wit, the redemption of our body.*

O. EUAGGELION [noun]/EUAGGELIZO [verb] (Gospel) - the joyous proclaiming of God's redemption through Jesus on our behalf (literally: "good news")

1:15—*So, as much as in me is, I am ready to preach the **gospel** to you that are at Rome also.*

P. DOXAZO (glorification) - to esteem or render glorious; the end or goal of our salvation; the act of God by which we are transformed into His image

8:30—*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also **glorified**.*

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*“The Gospel in relation to the law,
prophecy & the universal need of mankind.”*

Introduction	Doctrinal				Dispensational		Practical		Conclusion		
1:1 1:17	1:18	8:39			9:1	11:36	12:1	15:33	15:1	16:27	
	3:20	3:21	5:21	6:1							
<i>Personal Testimony Theme introduced</i>	Sin	Salvation	Sanctification	Sovereignty		Service		<i>Benediction and Doxology</i>			
	Slave to sin	Slave to God				Slave Serving God					
	GOD's RIGHTEOUSNESS...										
	In law	imputed	obeyed	In election		displayed					
	Life by faith										
	...Salvation										
	Need of	Way of	Life of	Scope of		Service of					
	Deadlin ess of sin	Design of Grace	Demonstrations of Salvation Power Given - Promises Fulfilled - Empathy Pursued								

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VII. Paul's Introduction to Romans - Ch. 1:1-17

A. Paul's Salutation

1:1-7

1. His Position, vs. 1, 5

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God

Paul gives his *credentials*:

Paul

Paul was born Saul about 1 AD in Tarsus. Saul is a Hebrew name meaning "demanded; prayed for." Paul is a Latin name meaning "small; little." The changing of Saul's name to Paul is not explained in the Scripture but is simply and matter-of-factly stated in Acts 13:9. There is an undeniable connection between Paul's Gentile name and his strongly Gentile ministry. (I Timothy 2:7)

Saul's hometown of Tarsus was a great center of learning in the ancient world likened to the cities of Athens and Alexandria, but Saul was raised in Jerusalem under the tutelage of the great teacher Gamaliel, a Pharisee and a member of the Sanhedrin. (Acts 22:3) Gamaliel was a doctor of the Jewish law. (Acts 5:34) It was under the mastery of this great rabbi that Paul was infused with a great zeal for Jewish Law which led to his persecution of Christians. Saul eventually became a member of the Sanhedrin and was also a Pharisee. Saul's training also made him an expert on Jewish Law. He was well-equipped to answer later on his Christian ministry any accusation or question of the Jews.

Tarsus was particularly favored by the Roman Empire. Jewish citizens of Tarsus could receive Roman citizenship. Saul of Tarsus was a Roman citizen. The privileges of Roman citizenship included the right to vote, the right to have a legal trial, the right to appeal lower court decision at the higher court levels and in cases of alleged treason the right to be tried in Rome. A Roman citizen could not be tortured, whipped or condemned to death unless convicted of treason. In Acts 22, Paul's Roman citizenship prevented his death and even a scourging.

A Servant of Jesus Christ

Paul, a free-born Roman citizen chooses to identify himself as a *doulos* or "bond-servant" of Jesus Christ. A "bond-servant" is *one*

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bound to another by honorable ties for life. The New American Standard Bible Greek Lexicon includes the following statement in its definition of “doulos”: “*devoted to another to the disregard of one's own interests.*”

The writers of the New Testament used the title “servant” often as a name by which they expected to be known. Christ commanded His disciples in Mark 10:44, “*And whosoever of you will be the chiefest, shall be servant of all.*” Paul’s writing of Romans was with great authority not because of his credentials, but because of His Master Whose ambassador he was. Paul made his plea known based on Christ’s Lordship and the blessing of the Believer’s voluntary service to Him. Paul’s heart and spirit rang in trueness with John the Baptist’s declaration and was a world apart from the theologians and “Doctors of Divinity” who strive for masteries. John the Baptist declared speaking of Christ in John 3:30, “*He must increase, but I must decrease.*” The heart of a true servant exalts its Lord and not itself.

A teacher asked, “How can you tell if you have a servant attitude?” “By the way you react when you are treated like one,” was the reply. As a servant of the master, you must be willing to take all that the Master has taken (John 15:18; 17:14). Sometimes we might have to wash windows, or even someone’s feet. Christ wants more than just words (John 13:5-17). If you want to be great in the Kingdom, learn to be the servant of all!

Paul is a slave to the “savior” (not the “king”). He tells us more in chapter 12.

Called to be an Apostle

An apostle is one who has been SENT FORTH as a messenger or representative of and fully authorized by the sender—a delegate or ambassador. (Acts 9:3-9, 15-22, 28) Paul’s calling was not earthly. He was not even a candidate in the vote taken in Acts 1, but Paul’s calling and sending forth as an apostle came from Christ. (1:5) Paul emphasizes that he was called to be an Apostle; this calling was by God and not by man.

Galatians 1:1—*Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*

Separated Unto the Gospel of God

- 1) “Separated” – Paul’s ordination is given in Acts 13:1-4.

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2) "Unto the Gospel of God" Paul was a "preacher of the Gospel". He was a separated messenger with a special Message. The Gospel is a mystery (Mark 4:11; I Tim. 3:9,16; Col. 2:2; 4:3; Eph. 1:9) and a Divine revelation. (Acts 9).

Absolute consecration is spoken of in these words. Paul was set apart to preach one message and only one message. Paul did not declare a message that exalted himself nor did he do a work to further his position in the eyes of men. Paul declares that his purpose in life was the Gospel of God, and so should this be our purpose as ministers of the Gospel.

2. His Message, vs. 1-5

Paul's message is the Gospel. The Gospel does not originate from Paul and is wholly concerned with Jesus Christ: our Lord, seed of David, Son of God, resurrected.

a. Preached by His Apostles	vs. 1,5
Promised "by his prophets"	vs. 2 (Isa. 53:11; Jer. 23:6; 33:16)
Made of the Seed of David	vs. 3
Revealed through the Holy Ghost	vs. 4

NOTE: The Gospel does not rest on the *incarnation*, but on the *resurrection* of Christ.

3. His Readers, vs.6-7

a. *The called of Jesus Christ:*

Those connected to Jesus are connected with Him by His calling. The called Paul is writing to does not simply mean those invited, but means those invited have come.

All that be in Rome, Beloved of God,

Sinners should believe that God loves them; but , saints should know they are the "beloved of God". The unsaved are never called "God's Beloved."

Called to be saints:

The family of God comprises of saints called out of the world by God's grace to be His own people. (I Cor. 1:2) Saints are those who are set apart for worship and praise.

Another word key to understanding the meaning of "*saints*" is "*sanctified*." Saints are directly opposed to sin. Saints are those who allow holiness to become a reality in their lives. True righteousness is a phenomenon of the will. True righteousness always produces outward action and inward results. Every form of sin must be put out of the heart. As moral agents our intellect must disapprove of sin. By an act of the will, saints *renounce* ALL sin; by the miracle of God's grace, saints *overcome* ALL sin.

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Notice the italics in this clause. The Greek word translated “called” is interpreted to mean “invited” but it also could be used to express “made, constituted.” We could properly render this clause “*made saints.*”

Grace to you and peace from God our Father, and the Lord Jesus Christ.

This is a common greeting of Paul in his epistles. The title “Jesus Christ our Lord” or “Lord Jesus Christ” is used ten times in Romans. Jesus is the personal name as Savior. Matt. 1:21. Christ is “God’s anointed one” Lord denotes He is Lord of all things in heaven and earth (Acts 10:36). Jesus Christ our Lord is the Master of every situation!

B. Paul’s Readiness (to Visit, Impart & Preach) 1:8 -15

Verses 8-15 express Paul’s personal feelings for the Roman saints.

1. Paul is thankful for the faith of the Roman saints and so prays for them. Vs. 8,9

The *whole world* is in reference to the domain of the Roman Empire which often referred to itself as the *whole world*. It was Augustus who made the decree at the birth of Christ that the whole world should be taxed, which was in reference to the dominions of Rome. The faith of the saints in Rome was spoken of throughout the entire Empire.

2. He has a great desire to visit the Roman saints and impart spiritual gifts unto them because of his motive to see the church established. Vs. 10,11,12

Paul realized the value of building up the church in the capital city of the Roman Empire. He was thankful that there were saints in Rome and desired to visit them to strengthen the church there which would have impact on the whole Empire.

Paul did not push others down to exalt himself a little higher, but he sought and worked for there to be MUTUAL faith, equal experience, in and with God. Paul knew that God had called him that others would follow in the same path of faith. (Rom.1:6; I Cor. 3:21-23)

3. Paul had been hindered from going to Rome. Vs. 13,14,15

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Was let hitherto- v.13 The use of this word let means to hinder or to prevent. He had planned to go, but he had been hindered. He had a desire to visit them to reap fruit among them.

Paul would one day go to Rome as a prisoner to stand before the Roman leaders and proclaim the Gospel of Jesus Christ to the Jews and the Gentiles. The book of Acts tells us that Paul dwelt two years in Rome; it is believed that he was under house arrest during this time of being in Rome. He would again return to Rome as a prisoner in AD 67 where he was beheaded under the persecution of Nero.

Paul had great desire to preach the Gospel in Rome. He uses the word debtor in reference to himself to show that he is committed to preach to all men.- V. 14 (“opheiletes” obliged - transgress against God if he did not go.) He was a debtor to the sinner to tell him about Christ. To preach to all classes – Greeks; Barbarians...

- “Greeks” is used to refer to the wise Gentiles who have been educated in Greek culture and philosophy.
- “Barbarians” is used to refer to those outside of the Greek culture, that would not have been educated. It was usually applied to foreigners, who Paul also describes as being unwise referring to their lack of education. This phrase then has reference to the entire Gentile world.

It matters not Greek, Jew, Barbarian, wise, or unwise, Paul, is ready to preach to them. Paul was indebted to Greek and Jew, there was no difference because the Gospel makes no difference, but is for both the Greek and Jew.

[SEE: <http://www.biblebelievers.org.au/jew.htm> (origin of the name JEW)]

Paul proclaimed *as much as in me is, I am ready to preach the gospel to you that are at Rome also*.-V. 15 This means he was ready to go and preach with all that was within him; well knowing that he would face opposition to the Gospel message.

Paul demonstrated the spirit of a True Prophet -Ambassador - Oracle-Messenger of God: **“I am ready to preach the gospel to you.”** We see Paul has a genuine pastor’s heart, as well. (1:11-17; 9:1-3; 15:23-24)

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C. Paul's Theme: The Gospel

1:16-17

Verses 16 & 17 are the key verses of this epistle and are a summary of the epistle. [MEMORIZE THEM]:

Romans 1:16-17—*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

1. The Gospel is the power of God unto Salvation.

a. All who believe can be changed by the power of God.

The Scripture declares that the Gospel of Christ is to everyone that believes.

The Calvinists falsely teach that only the elect chosen by God can be saved. The Gospel is not for only a certain company of predestined souls, but for whosoever will come and drink of the waters of life.

Whosoever believes in Jesus shall have everlasting life. – Jn. 3:16 All men have the capability of believing, but all men will not choose to believe in Jesus and accept the provision of redemption through His blood.

Salvation is a work of God.

Man can do nothing to save himself; he was born in sin with no human means of hope. Man could not be good enough to satisfy the law of God. He is guilty and condemned to hell. There is no price that man could pay to purchase his Salvation. Salvation is a work of God given by grace and received by faith in Jesus Christ. Many complicate the simplicity of the Gospel and cannot accept that sinful man can be made new and transformed by the power of God as he reaches out in faith to the nail scarred hands of Jesus.

It is essential to preach the Word of God.

Paul is ready to preach to whosoever unashamed because he knows beyond all doubt that the GOSPEL OF CHRIST is the POWER of God unto salvation to the Jew first and also to the Greek. There is salvation by no other, but in that holy name, Jesus. (Acts 4:12) Paul's

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last message to Timothy was: **PREACH THE WORD.** There is life in the Word. It is the truth of the Word that will make men free.

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2. The Gospel reveals the righteousness of God from faith to faith.

a. Righteousness comes from God.

1) Man has no righteousness of his own.

Isaiah 64:6—*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*

2) The righteousness of Christ is put to the account of the sinner.

This is what is meant by imputed righteousness. Impute is a KJV word that means *to set to the account of*. ILLUSTRATION: A man who has no money in the bank needs someone else to put money into his account. *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness:-* James 2:23 Abraham had the righteousness of God put to his account. (Rom. 4:3) God views the repentant through the blood of Christ.

3) Righteousness is received by faith at Salvation.

There is a difference between imputed righteousness and imparted righteousness. To impart means to put into. God places His righteousness in man at Salvation. There is a change of nature that accompanies the new birth.

Philippians 3:9—*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

From faith to faith indicates a progression of faith to receive more revelation of the righteousness of God.

The expression from faith to faith is referring to an increase of faith; showing growth from the initial faith of salvation to a greater faith in God that comes with Christian growth. The Scripture tells us that every man is given the measure of faith. - Rom. 12:3. All men have the ability to believe, yet all do not exercise their faith to believe in Jesus Christ. The apostles asked the Lord to increase their faith. - Lk. 17:5. Faith is increased as it is put into practice. With Christian maturity comes an increase in faith. The righteousness of God is revealed from faith to faith through the Gospel.

The Righteousness of God is progressive in the life of Christians.

The revelation of God's character and nature is not something apart and separate from the Gospel, but is bound up in the Gospel

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that we as hearers may LIVE. This life and righteousness is not received all at once, but is revealed to us from faith to faith. As we obey and do as we have received, God gives us more and this continual progression in righteousness is the path of life of the JUST. The key to maintaining our experience with God is progression. Paul declares in Hebrews 6:1, "Let us go on."

II Corinthians 5:21—*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

3. The just shall live by faith.

- a. Paul builds the theme of the Epistle on the foundation of Scripture.

As it is written is in reference to Hab. 2:4 from where this statement is quoted.

The just are those who have been justified by God through faith.

The just refers to those who have been set in a right relationship with God through the atonement provided by Jesus Christ. Those who are saved are the *just* or those who have been *justified*.

There must be a continuance of faith in order to continue living the Christian life.

1) The Christian is kept by the power of God.

The just remain so by the keeping power of God. In this world of sin, the Christian needs the preserving power of God to keep him on the straightway that leads unto life. Jesus said that no man could pluck the sheep out of His hand.- Jn.10:28 This does not mean that God ever takes away the choice of man. Christians must choose to serve God, to live is an everyday experience (The just shall live) that requires a continual receiving of God's power by faith.

2) The path of the just leads to full maturity in Christ.

Proverbs 4:18—*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

Psalms 119:105—*Thy word is a lamp unto my feet, and a light unto my path.*

Light represents truth which guides the Christian on his journey. The further we walk on the path the more truth that is

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received. God reveals more truth as we obey the truth that has already been received. The life of the just is to continue by faith to mature in Christ and receive the fullness of our inheritance as believers.

3) The Christian lives his life by faith in Christ.

Galatians 2:20—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

DIVISION 1: DOCTRINAL

I. All are Guilty and Under Sin - Ch. 1:18-32 & 2:1-29
3:9—... *we have before proved both Jews and Gentiles, that they are all under sin;*

A. All mankind needs to be justified through Jesus or the wrath of God will be revealed against it. - 1:18

Jesus is the only way to salvation and those who do not chose to accept the provision of Christ are condemned.

John 3:18—... *he that believeth not is condemned already...*

The wrath of God is revealed against all ungodliness and unrighteousness of men. Those who are not justified by faith will receive the wrath of God. *Those who hold the truth in unrighteousness.* This refers to those who know the truth, but do not live by it. They possess knowledge of the truth yet live in unrighteousness. The revelation of God's wrath is upon those that hold the truth in unrighteousness.

B. Gentile Guilt - 1:19-32

(Sinners Without the Law are Deserving of God's Wrath)

The conclusion of this chapter continues on describing this people who are guilty and worthy of the wrath of God. They are without excuse.

1. They knew God 1:19-23

a. God has manifested Himself to them (v.19)

Someone has said: "a fool is not an idiot, but one who has intellect and abuses it."

"The fear of the Lord is the beginning of wisdom." (Prov. 1:7; 9:10; 15:33; Psa. 111:110; & Job 28:28)

Creation itself clearly declares the things of God (v.20)

The Scripture tells us God has revealed Himself to man through His creation. So even those who did not receive the Law or have never heard the Gospel have been given a revelation of God through nature therefore they are without excuse.

They once knew God but did not glorify Him as God (v.21).

Graven images are the result of rejecting truth and not glorifying God. Man has worshipped the creature more than the

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creator. Because of this God gave them over to vile affections. Vile means disgrace, reproach, or shame.

Stifler says: "Man knew God and refused to worship Him. Idolatry followed as a physiological necessity." How did man change the glory of God?

- Mortal man - Apollo of the Greeks.
- Four-footed beasts - Bulls of the Egyptians.
- Birds - Eagle of the Romans.
- Creeping things - serpent of the Assyrians.

The word "change" means to forsake one thing for another, to change one thing into another. (Psalm 106:20).

2. God gave them up, and turned them over. 1:24-32

Stifler says: "Whatever morality there is in the world is due, not to human nature but to the restraining power of God."

The great good they once had is now turned to great corruption. Their corruption and guilt is clear and the judgment is set. "...They which commit such things are worthy of death..."

Wherefore God gave them up not passively but actually. Because they forsook God He gave them up! Three times we read that "God gave them up."

a. To uncleanness, lusts of their own hearts. Vs. 24-25

To a reprobate mind, things not convenient. Vs. 26-28

Those who did not retain God in their knowledge are given over to a reprobate mind. These had knowledge of God, but rejected that knowledge. Reprobate means one who is rejected or cast away. God gave them over to a reprobate mind; a vain empty mind, worthless, good for nothing devoid of all true knowledge and judgment; incapable of approving what is truly good, or of disapproving that which is evil; a mind that has lost all conscience of things, and is disapproved of by God, and all good men: - Gill Bible Exposition
There is a point when God will cut off a man that rejects the conviction of the Holy Ghost.

Homosexuality is plainly denounced as sin. The Scripture is quite clear in the description of this wicked sin. This sin will invoke the wrath of God. This sin is result of rejecting God.

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Romans 1:26-27— *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*

To being filled with all unrighteousness. 1:29-31

all unrighteousness, fornication, wickedness, covetousness, **maliciousness-(vicious)** full of envy, murder, debate, deceit, malignity, whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection,, **implacable-(never satisfied)** unmerciful

C. Jewish/Religious Guilt - 2:1-29

(Sinners Within the Law are Deserving of God's Wrath)

Romans chapter two talks about the guilty Jew or the guilty religious person. The Jew refused to obey The Light of Revelation. In this chapter we see the Jew condemning others, just as the Pharisees did. This chapter also talks about the circumcision of the heart, which is most important.

1. GOD IS NO RESPECTER OF PERSONS
16

2:1-

The opening word of the chapter: *therefore* connects this chapter to the first chapter. Those who could judge between right and wrong would have been totally in agreement with the condemnation of the heathen in Chapter 1. Those who considered themselves morally good whether Jew or Gentile could easily condemn the heathen, but here Paul charges the religious hypocrites that they have condemned themselves.

Paul is addressing those who were self righteous.

- a. Those who judge others and do the same things have condemned themselves. - **Vs. 1**

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Moral man justifies himself saying he is not as bad as others. The man that condemns another for breaking the law and himself as well breaks the law is without a defense. This man condemns himself with the words he condemns another.

4) To judge rightly is to make a decision or an evaluation based on the facts at hand. Judgment as a principle is not wrong.

a) Christians should make righteous judgment.

John 7:24—*Judge not according to the appearance, but judge righteous judgment.*

b) It is the hypocrite who is warned of judging.

5) Those who judge others consider themselves to be morally good.

Those who judge and do the same thing are condemned by their own judgment. This is the definition of a hypocrite. For example if someone sees someone steal something and then evaluates that it is wrong to steal they have made a judgment that stealing is wrong. The man that condemns another for breaking the law while at the same time he as well breaks the law is without a defense. This man condemns himself with the words he intends to condemn another. We see here the inconsistency of human judgment and man's biased decision-making, but in verse two it is declared that God's judgment is according to truth against not just this group or that group, but against those that commit "such things." God's judgment is according to truth, unbiased, and absolute. A man may feel self-confident and sure of his own place at the time he judges another, but without a doubt he is without a defense--inexcusable--when the judgment of God comes.

The Principles of God's Judgment - Vs.2- 13

1) God's judgment is true. v. 2

We see the inconsistency of human judgment and man's biased decision-making, but in verse two it is declared that God's judgment is according to truth, against not just this group or that group, but against those that commit "such things."

God's judgment is according to truth, unbiased, and absolute. A man may feel self-confident and sure of his own place at the time he judges another, but without a doubt he is without a defense--inexcusable--when the judgment of God comes.

2) God's judgment is impartial. v. 3-11

v. 4 **"The goodness of God leads men to repentance."** Men too often respond so vainfully to the mercy of God. When God does not bring instantaneous judgment men often imagine they have escaped and have "gotten away" with it, but in so doing they despise God's goodness, forbearance, and longsuffering patience. They are without a flicker of understanding that the reprieve they enjoy is the goodness of God to lead them to and provide space for REPENTANCE. God is not interested in simply destroying men in anger, but His desire is that men would be saved and that could mean for some by as it were fire.

Paul clearly explains that while the hard and impenitent heart imagines vainly that he has escaped, instead of taking advantage of the mercy and goodness of God he to the opposite effect stores up, treasures up, against himself the wrath of God.

In a time when pardon is provided, the hard hearted and impenitent store up only more wrath and condemnation. They heap up treasures of destruction over a promise of treasures of righteousness. God is not blind and neither has He gone soft. God is longsuffering, but He also will judge righteously EVERY man according to HIS DEEDS.

The righteous judgment of God will reward the obedient with eternal life, but will judge the disobedient with tribulation and anguish. (Ro.2:7, **9**; 5:21; 6:17, 23)-1:30; 10:21

Romans 2:6— *Who will render to every man according to his deeds:*

Romans 2:11— *For there is no respect of persons with God.*

This means that God is totally impartial in all His dealings with men including His judgment.

3) Those who have sinned without the Law will perish without it. -Vs. 12

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Paul presents a truth in verse twelve, those that have not the law will die without the law, but the law will judge those that have sinned in the law. It is not enough to know about the law, but you must DO it.

a) Ignorance of the Law will not save the Gentile.

This refers to the Gentiles who had not received the Law of Moses. Even though they did not have Moses' law all men have been given the testimony of creation and have the law of God, revealed by the conscience of man, written on the heart. Paul has already shown that all men are condemned and in need of Salvation.

b) Those who have sinned in the Law will be judged by the Law.

He stands in this place of great self-confidence and self righteousness because he KNOWS the law, but **THERE IS NO RIGHTEOUSNESS IN just KNOWING THE LAW.**

Paul speaks directly to emphasize his point, "Thou that preachest a man should not steal, dost thou steal?"

Paul is clearly presenting that just as the Gentile is guilty because he DOES NOT the law and not that because he has not the law, as the Jews do, so also are the Jews not pardoned from their guilt because they have and know the law, but they as well are judged for not DOING the law.

Their testimony is evil, they boast, KNOWING the law, but dishonor God, BREAKING the law.

c) This refers to the Jews who had received the Law of Moses.

d) Possession of the Law will not save the Gentiles.

e) The Jews will be judged by the Law that was given to them.

4) Obedience is a requirement for justification.- Vs. 13

The hearers of the law are not just before God, but the doers of the law shall be justified.

Paul is condemning the hypocrisy of the Jews. This verse must be understood within its context, for 3:20 declares by the deeds of the law shall no flesh be justified in the sight of God. God does not justify those who perform the works of the law, but to those who through faith accept the provision that has been afforded them whether under the Old or New covenant.

Because the Jews had not obeyed the Law they will be condemned by the law. Many of the Jews had heard the law read in the synagogue, yet they did not obey what they had heard.

Obedying the law required the sacrificing of animals. The law included provision for the atonement of sins through the blood of an animal. We understand these sacrifices were a shadow of Jesus death upon the cross which were only accepted by God as a figure of Him who was to come and pay the price in full for the sins of all humanity. Man has only been justified by the blood of Jesus Christ. Under the Old Covenant the Jew could be justified if he obeyed the law which included animal sacrifice for sin. The works of the law have never justified man.

Justification is now only provided by faith in Jesus Christ. Christ is the fulfillment of the law. Under the New Covenant of Grace men

can only be justified through Jesus Christ. The sacrifices of the law looked forward to redemption through Christ's blood and justification which is by faith. So today the only way man can obey God is to accept the atonement of Jesus Christ.

Galatians 3:24—*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

The Law of God is written on the hearts of men. - **Vs. 14-16**

- 1) The Gentiles can by *nature* do that which is contained in the law.

Does verse 12 mean that a Gentile cannot be justified because he has not been given the law that he may obey it as the Jews have? No, absolutely not. The Gentile may do by nature the things contained in the law without ever having it because God has placed in every man a conscience whereas long as men guard it and keep it are a law unto themselves in the proper and true sense of the phrase. This law is written in their HEARTS and their conscience bears witness to it.

Paul is confronting the excuses of man, to answer the question: how can God judge the Gentiles who did not have the Law? God will judge a man based on the truth that has been afforded to him. Gentiles who sin will perish, but the Law of Moses will not be used as a standard of judgment against them. All men still had the law of their conscience and the testimony of creation. The sinner is under condemnation with or without Moses' law.

The court of the Jew consisted of the law, a judge, and a witness. So too the Gentile has the law on his heart, his conscience as a judge, and the witness of his thoughts accusing or excusing him.

- a) God created man with a conscience which is a natural sense of right and wrong.
 - b) God has only one standard of morality. There is not one law for the Jew and another law for the Gentiles.
 - c) This is in reference to the previous verse which states God requires obedience to the law. This obedience was not only attainable by the Jews; Paul is showing that all men have God's law written on their hearts both Jew and Gentile. It is the doers of this law who will be justified.
- 2) All men are accountable to the moral law of God.
 - a) The law of conscience sits in judgment of all men.

- b) Since all men have broken the moral law; all men are condemned.
- c) The only remedy for man is justification by faith.

3) God will judge the secrets of men. - V. 16

- a) Men will be judged by Jesus Christ. - Jn.5:27
- b) Paul's Gospel is not the standard of God's judgment. "My Gospel" refers to the teaching and preaching of Paul. The righteous judgment of God is an essential ingredient of the Gospel Paul preached.

2. THE UNFAITHFUL JEW IS UNDER CONDEMNATION - Vs. 17-25

a. The Jews rested in the Law. Vs. 17-18

1) The Jews claimed to be exempt from condemnation based on heritage.

When Jesus condemned the Jews, they replied: *We be Abrahams seed*; Jesus responded: *if ye were Abraham's children, ye would do the works of Abraham.*—Jn. 8:33-39 The Jews believed they would receive eternal life on the merit of being a Jew and the covenant of circumcision. The old Rabbinical writings state that no circumcised man will be lost. The Jews had a tradition that Abraham stood at the gates of hell to insure that no circumcised man was ever cast there.

2) Knowledge of the law cannot save the Jew.

The Jew that boasts in the law believes he is a guide for the blind, but is blind himself. That is, he believes he knows the way, and no one else does. He stands in this place of great self-confidence because he KNOWS the law, but THERE IS NO RIGHTEOUSNESS IN KNOWING THE LAW. Paul speaks directly to emphasize his point, "Thou that preachest a man should not steal, dost thou steal?" Paul is clearly presenting that just as the Gentile is guilty because he DOES NOT the law and not that because he has not the law as the Jews do, so also are the Jews not pardoned from their guilt because they have and know the law, but they as well are judged for not DOING the law. Their self-confidence is fool hearty for they are the blind leading the blind.

The Jews believed they were superior to the Gentiles. Vs. 19-25

1) The Gentiles were considered blind and ignorant.

Thus the questions concerning the guiding of the blind and instructing the babes. Paul is confronting the Jewish mindset of the time. Paul was disarming the objections of the Jew to show his condemnation and need of true justification which is through faith.

2) Paul questions the faithfulness of the Jews to the Law.

He was driving his message to the conscience of the Jew. You who tell others not to sin: do you sin? You boast in the law yet dishonor God by breaking the law.

The True "Jew" is one that is so INWARDLY (heart, spirit) Vs. 26-29.

1) Circumcision was a sign of the cutting away of the flesh.

2) The uncircumcised Gentile who obeyed God's law had more profit than the circumcised Jew who disobeyed it.

3) Circumcision is of the heart.

The issue for justification is not over if a man was born Jew or Gentile, whether he has been circumcised or not, or if he has the law or not, but has his HEART been circumcised? Has the hardness, impenitence, and sin been cut out of his heart? Paul concludes a true Jew is one who has faith inwardly, whose heart has been changed, and not one who merely follows outward ceremonies in the flesh. Every Jew needs to add to his physical circumcision a circumcision of the heart through repentance and a changed life.

Study Questions 1: Introduction, & Chapters 1-2

1. The believers at Rome met in homes for church. Name one family's home in which believer's met:
2. How is the Greek word *EUAGGELION* translated and what does it literally mean?
3. Jesus was declared to be the Son of God with power according to what? 1:4
4. Who do we receive grace and apostleship for obedience to the faith from? 1:5
5. What was Paul's longing concerning the saints at Rome? 1:6-14
6. Why was Paul not ashamed of the Gospel of Christ? 1:16
7. What condition was man in already when God turned him over to a reprobate mind? 1:28
8. Do we find any place in chapter one where those judged have any excuse for ignorance?
9. The judgment of God is according to what? 2:2
10. How will God render judgment to every man?
2:6

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11. Does it make a difference if you have sinned in the law or without the law? 2:12,13
12. What was the problem that Paul was dealing concerning the Jews in 2:21-29?
13. What cancels out the profit of circumcision? 2:25
14. What is a true Jew? 2:28, 29
15. Memorize Romans 1:16,17. Write verbatim below from memory.
For I am not

II. Justification is By Faith without the Deeds of the Law - Ch. 3 & 4

A. In Chapter 3 we have five expressions concerning the Law:

The Advantage of the Law	3:1-2
The Unequivocal Absoluteness of the Law	3:3-8
The Unbending Authority of the Law	3:9-19
The Unfailing true purpose of the Law	3:20-30
The True establishing of the Law	3:31

B. Jewish Objections Answered (The Law Explained) - 3:1-31

A series of questions are asked to quell five major objections of the Jews. The Holy Ghost knew the Jews were holding to their superiority and trying to justify their rejection of the Gospel. Here we find a refutation to the excuses of the Jew to further show they are condemned and in need of Jesus.

Five Questions from Romans Chapter Three:

- What advantage then has the Jew?
- What profit is circumcision?
- If some to not believe does it hinder God's plan?
- Will unbelief cancel God's faithfulness? See II Timothy 2:13
- Is God unrighteous when He takes vengeance?

1. What advantage is it to be a Jew? - Vs. 1-2

a. The Jews' advantage is they had received the *oracles of God*.

Oracle literally means utterance and is used here to refer to the Words or utterances of God through the prophets and contained in the Scriptures. The Jews had received the prophecies of the Messiah and therefore had an advantage over the Gentiles due to their increased revelation of Messianic prophecy. Yet, many Jews still continue to reject Jesus their Messiah.- Jn. 1:11

Justification by faith is a doctrine of equality of all men which the Jews despised due to their insistence on being superior to the Gentiles.

The Jew wanted to flaunt his greatness over the Gentile. Many Jews continued to reject the Gospel and hold to their pre-eminence and exalted position in Jehovah simply because of their lineage to Abraham. Most Jews were appalled by the concept of the Gentiles being equal to them and having the same access to God as them through faith in Jesus.

Paul refuted the objection of the Jews by agreeing with them.

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The advantage the Jew had was also the very thing that condemned him. They had been given the light of the Word to reveal the Messiah and still chose to reject Jesus.

NOTE: *See “Handout #1: The Tragic History of the Jews” for a more detailed history of the Jewish people.*

2. Will Jewish unbelief cancel God's faithfulness? - Vs. 3-4

- a. The answer is God forbid or absolutely not; let God be true, but every man a liar.

The Jews were trying to hold to the promises made by God to Abraham.

Their objection was even though some did not believe; nothing can nullify our special promises we have been given by God through Abraham. They were in effect saying no matter what we are Abraham's seed and that will get us in to heaven.

That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. - V. 4

The Psalm of David is quoted which showed God to be righteous even when David was condemned for his sin.-Ps. 51:4 The rendering in Psalms is that God is just when He speaks and clear when He judges. This is used here to show that God is right to condemn the Jews because they rejected the Messiah who came from the seed of Abraham according to the promises. These promises they claimed would justify them in fact brought condemnation to the Jew because of their rejection of the fulfillment of the promise Jesus Christ.

3. If our sin commends God's righteousness, how can He judge us?-Vs. 5-7

- a. Let us first understand the meaning of the question.

Commend -To represent as worthy of notice, regard, or kindness; to speak in favor of; to recommend. - Webster The Gk. word carries the meaning of to exhibit (as in a conspicuous manner), or to introduce, to stand with or to come into existence. We must rely on the context to help us understand the meaning of this question. This is posed as two questions in the text and has been simplified for the purpose of study. The question is literally asking: if our unrighteousness magnifies or brings attention to God's righteousness; is God unrighteous if He judges us? This is still awkward for us to understand. Remember God is dealing with the actual objections of the Jews. The objection is the same as the objection of many today. We could ask it this way: If God is so righteous why would He judge me for my sin and send me to hell?

God forbid: for then how shall God judge the world?

The answer is: Certainly not for if this principle is used then how could God pass judgment on the world? The world here is referring to the Gentiles. The Jews were still trying to excuse themselves from condemnation. It is proper for a righteous God to judge the unrighteous sinner.

4. Let us do evil that good may come? - Vs. 8

This was slanderously reported that Paul preached this lie. This was an attack on Paul's preaching of justification by faith. The Jews were saying: you tell us God justifies the wicked, so why not continue to be evil so good can come out of it? Paul's response was: *whose damnation is just* Since the accusation was not true Paul did not go into a detailed answer; he only affirms that God's judgment on them is just.

5. The whole world is under the sentence of condemnation. - Vs. 9-20

- a. The charge is levied against the sinner. - V. 9
 - i. We have before proved both Jew and Gentile to be under sin.
 - ii. Witnesses are brought before the accused.
 - 1. The witness of creation - 1:20
 - 2. The witness of conscience - 2:15
 - 3. The witness of commandment - 3:19
- b. The indictment is read from the Scriptures. - Vs. 10-18
 - i. According to the rules of the court the indictment had to be written.

An indictment is a written accusation or formal charge of a crime or misdemeanor, preferred by a grand jury under oath to a court. - Webster

The Great Judge leaves no excuse for humanity and has Paul use the written Word to indict the accused.

- ii. Paul used their own sacred text to condemn the Jews.

The Jew boasted that he possessed the Scripture; now God is using that same Word to expose their sin. God is making them accountable to His Word.

Faith and Righteousness - Go hand in hand If you see a man with righteousness, you see a man with faith. . NOTE Faith apart from righteousness is not scriptural. Righteousness - is absolutely essential. Mark 11:22 Righteousness: *Ability to think and act like God*. There are 2 kinds of Righteousness: 1. Imputed - Act of Grace (God reckons to our account) 2. Imparted - Grace to give or share. 1:17 - "For therein is the righteousness of God revealed from faith to faith." Steps: I Cor. 1:30 There are degrees of faith. We are changed from belief to belief, faith to faith, glory to glory. "Metron" - Greek - Measure of faith, degree, portion. Measure of Faith: Saving *faith*. If you have Christ you have faith in your heart

- iii. Although the Gentile did not have the written word; they still had the same principals contained in the Word written on their heart
- c. The defense of the accused - V. 19
 - i. The accused has nothing to say; every mouth is stopped.
 - ii. The Day of Judgment will be a day of silence.

d. The verdict - V.20

i. GUILTY AS CHARGED!

ii. No flesh is justified by deeds of law.

The article "the" is not present in the Gk. text. This law refers to more than Moses Law; there is also reference to moral law and the law of conscience. The Gentile did not possess Moses' Law, but every man has the moral law of God written on his heart and testified to by his conscience.

iii. The death penalty has been levied against the condemned.
Rom.6:23

6. Salvation by grace through Christ Jesus. Vs. 21-31

a. The righteousness of God is manifested to men. – Vs. 21-23

iv. To manifest is to show forth or to declare.

The meaning of justify is to declare righteous, to be placed in a right relationship with God. Paul is telling men the how they can be justified or declared righteous through Jesus Christ.

“Most important, justification does not mean that God makes us righteous, but that He declares us righteous. Justification is a legal matter. God puts the righteousness of Christ on our record in the place of our own sinfulness.” - Wiersbe, W. W. (1996). The Bible Exposition Commentary

v. Righteousness refers to moral purity.

It simply means to be right which is the opposite of being wrong. Sin is wrong and God is right. Applied to God it refers to the perfection or holiness of his nature; God is always right. The words righteousness and justify are closely related and are derived from the same Gk. root *dika*. Justify-*dikaio*, righteousness-*dikaiosis*

vi. This righteousness is from God.

This is not earned righteousness or even righteous works. Justification is the righteousness of God put to the account of a man; that is God counting him righteous solely due to the righteousness of Christ. This passage is showing man the source of righteousness which only comes from God.

God's method of Justification – V. 24

vii. Given by the Grace of God

Sinful man does not deserve to be justified. Man deserves to die because of sin. God freely justifies those who receive the provision of Christ by faith. Salvation is a gift of God to those who receive the provision of Christ by faith.

viii. Through the Redemption in Christ Jesus

Redemption means to purchase, to set free by the payment of a ransom. Jesus paid the price for our Salvation in His blood. Man is declared righteous solely on the merit of Jesus Christ.

The demands of the law have been satisfied. – V. 25

God still requires justice. Justification is not merely God showing pity on the sinner and letting him go free without the penalty being paid. The word *propitiation* is used in reference to Christ satisfying the demands of the law. Propitiation is a reason for not executing judgment which is deserved. It corresponds to the Hebrew word rendered mercy seat which was the place the blood of

atonement was sprinkled to satisfy the judgment of God. This sprinkled blood covered the Tables of the Law contained in the Ark. This is a figure of Him who was to come and shed Divine blood to satisfy the law. The blood of Jesus is the reason that judgment is not executed on the repentant sinner.

PROPITIATION.- Propitiation properly signifies the removal of wrath by the offering of a gift. In the OT it is expressed by the verb kipper (ATONEMENT). The objection to propitiation arises largely from an objection to the whole idea of the wrath of God, which many exponents of this view relegate to the status of an archaism. They feel that modern men cannot hold such an idea. But the men of the OT had no such inhibitions. For them 'God is angry with the wicked every day' (Ps. 7:11, AV). They had no doubt that sin inevitably arouses the strongest reaction from God. He is vigorously opposed to evil in every shape and form while he may be 'slow to anger'. - New Bible Dictionary

Romans 3:25—*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

- ix. Let us look at the phrase for the remission of sins that are past.

In the Old Testament period, the blood of animals could never take away sin.

- Heb. 10:4 The blood of animals, a shadow of the blood of Christ, was only temporary until the time when Jesus would come and offer Himself as the supreme sacrifice for sin.

The literal translation of this phrase is: "God had passed over the sins that were past."

This He did knowing that Jesus would come and pay the price in full upon the cross.

The blood of animals was like a credit until the price could be paid. No man was ever saved by the blood of an animal; all men have only been saved by the blood of Jesus both OT and NT.

- e. A man is justified by faith without the deeds of the law.- V.
28

- x. Faith is the requirement to receive from God.
xi. Works of the law cannot secure justification.
xii. Justification by faith establishes the Law. - V. 31

Justification by faith is not against the Law of Moses. Salvation by faith in Christ satisfied the Law of God. Jesus completely fulfilled or established the demands of the Law. There is also a reference here the moral law. Faith does not void the moral law of God.

The ceremonial law has been fulfilled in Christ. We no longer need to offer goats and bulls to God, nor keep the ceremonial law. The moral law of God does not change. Justification by faith does not abolish the moral law of God.

The law of faith does not make the law useless or void, but establishes it. Faith does not remove or destroy the law, but excels the law. Faith is the pillar and ground of the truth built upon the law. The law brings the knowledge of sin to a man, and that man who has recognized his condition may be justified by faith. Without the law that man would have no knowledge of sin, and therefore would see no need for justification, redemption, or atonement. The law which was once broken is established through faith in the substitutionary work of Christ for through His righteousness it is SATISFIED.

C. IT IS OF FAITH THAT IT MIGHT BE BY GRACE - 4:1-25

Romans chapter four deals with Abraham's Righteousness. Abraham is an example of justification by faith. Paul uses Abraham's life to explain the doctrine of righteousness by faith. Abraham's Faith is recorded.

- Abraham is mentioned as our Father (1:1; 1:12; 1:17)
 1. Father as pertaining to flesh.
 2. Father of circumcision.
 3. Father of our faith.
 4. Father of nations. (This was the promise of God to Him)
- Abraham is used to support Paul's doctrine.
 1. Mosaic Law was not the first step in act of Redemption.
 2. History of chosen people did not begin at Sinai.
 3. Covenant with Abraham extended beyond Mosaic covenant of works.
 4. Covenant of Grace precedes covenant of works.
 5. Whole chapter is occupied with God's dealing with Abraham.
- Paul's arguments are presented. (Verses 1-25)
 1. Righteousness is by faith.
 2. Righteousness is not obtained by works.
 3. It is not acquired by circumcision.
 4. You cannot gain it through adherence of the law. 4:13-17
 5. Abraham's faith shows us an example that we must follow.
 6. Paul reasoned that righteousness by faith is the only way to please God.

1. Justification by Faith is illustrated in the life of Abraham. - Vs. 1-8

Question: What shall we say then that Abraham our father, as pertaining to the flesh, hath found? v.1

Answer: For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. v.13

- a. Paul uses Abraham the Father of the nation of Israel to show the Jews the concept of justification by faith.
 - 1) The Jews placed great confidence in Abraham the Father of their nation.

God is using the example of Abraham to prove to them how men are justified.

2) Paul was addressing the questions of the Jew.

What about Abraham our Father? What about the covenant of circumcision given to Abraham, doesn't that make us righteous? The Jews were holding to the covenant of Abraham which they believed guaranteed them eternal life.

3) What saith the Scripture? - V. 3

Paul was using the Scripture as the authority to refute the Questions of the Jews. So should the Christian today look to the Word of God as the final authority in settling questions. As much as possible it is good to answer the questions of people with the Bible.

Abraham was justified by faith and not by works.

1) Abraham believed God and it was counted unto him for righteousness. - V. 3

2) Moses who was esteemed by the Jews as the writer of the Torah is called as a witness to the justification of Abraham by faith. Genesis 15:6—*And he believed in the LORD; and he counted it to him for righteousness*

This is a passage the Jews would have been well familiar with. Paul is using their own Scriptures to preach to the Jews justification by faith. The word counted carries the same meaning in Hebrew as it does on Greek. Righteousness was put to his account by faith. This is the meaning of Justification. Abraham was justified by faith the same way the Christians are today. God gave Abraham a promise; he believed God and it was counted unto him for righteousness.

3) God justifies the ungodly. - V. 5

Those who are not born-again are sinners and ungodly. The repentant sinner is declared righteous by God through the blood of Jesus. The ungodly do nothing to earn their salvation. They are justified totally by faith.

David is called as a witness for justification by faith.

Paul brings testimony from David to support the message of justification by faith.

David was esteemed by the Jews as their great king. This quotation from the Psalms confirms that men are only justified by faith and not works.

Psalms 32:1-2— *A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

David was thanking God that His sin was forgiven and the sin was not put to his account. If sin was not imputed to him and his sin was forgiven this means he was restored to a right relationship with God. Justification is the Divine action of being placed in a right relationship with God through Jesus. David did not earn justification it was received by faith.

2. Abraham was justified by Grace. - Vs 9-17

The Jews looked to circumcision and the Law as their source of righteousness. Abraham was justified before he received the covenant of circumcision. He was counted as righteous in chapter 15 and he was 86 in chapter 16 when Ishmael was born. Chapter 17 records Abraham was circumcised when he was 99 years old.- Gen. 17: 24. It is quite clear that he was justified before he was circumcised. This passage is telling the Jews that Abraham was counted as righteous before he received the covenant of circumcision.

Circumcision did not justify Abraham. Circumcision was given as a sign of the promise. It was given as a seal of the righteousness of faith. It is a symbol of the cutting away of the flesh. There is no power of righteousness in a physical action. This is merely a sign of the work of God in much the same way that baptism is a sign of a completed work.

Abraham was counted as righteous by Grace totally separate from the Law. He was justified before the Law was given. This is further indication that he could not have been justified by the Law. Abraham could not have earned any justification through keeping the Law since it had not yet been given to Moses. The Jews put so much emphasis on the Law; Paul is showing them that the Law had nothing to do with Abraham being counted as righteous.

The Law gives knowledge of sin. – V.15 *For where there is no law there is no transgression* refers to the fact that if there were no law then there would be no law to break. This also must have reference to the moral law as well as Moses Law.

Abraham was justified by faith through grace. – V.16 If he was not justified by the works of the law then the only alternative is that he was declared righteous by the grace of God. He did not earn justification; it was given to him without merit because of his faith.

He received the promise that he should be the heir of the world through the righteousness of faith. – V. 13 The righteousness of faith is in reference to justification by faith. Justification is the declaration of righteousness by faith. Abraham did nothing to receive the promise; it was given to him by grace.

The promise was to make of him a great nation and from his seed would all nations of the world be blessed. – Gen. 12:1-3 This is a prophecy of the nation of Israel that would descend from Abraham. Even more important it is a promise of the Messiah that would come to provide salvation to all both Jew and Gentile.

The Jew looked for an earthly inheritance. In the minds of most of the Jews, the Messiah would overthrow the Romans and re-establish the nation of Israel. Paul is showing them the provision of righteousness available not just to the Jew, but to the entire world through Jesus the Messiah.

3. God will fulfill His Promise-Vs.18-25

Abraham was given the promise of God. God promised Abraham he would have a son. Also, the Messiah would be a son of Abraham. Jesus fulfilled prophecy and was born according to his natural lineage as a descendant of Abraham.

Man has received the promise of justification by faith through Jesus Christ.

Abraham believed the promise of God. Against hope believed in hope.

Abraham believed in the promise of God regardless of the circumstances. Sarah was about 90 and Abraham was more than 100 years old. There was no natural way possible for them to have a child. Abraham staggered not at the promise of God. - V.20

Justification is a Divine activity. Man cannot justify himself any more than Abraham could produce a son. Justification is a work of God bestowed by grace in response to faith.

Study Questions 2: Chapters 3-4

1-5. List the Five Jewish Questions answered by Paul in Romans 3.

- 6-10. In 1-3 sentences for each question, answer each of the five questions in your own words.
11. Give a brief summary illustrating the “tragic history” of the Jews. (5-10 sentences.)
12. In your own words, what kind of defense will the unrepentant sinner be able to offer before God’s judgment throne? (3:19)
13. What kind of penalty is levied against the sinner? (3:23)
14. Justification is **not** merely God showing pity on man and sweeping his sin under the rug, but justification is a legal act wherein the law is satisfied. HOW then does God’s justification satisfy the Law? (Answer using the concepts in 3:25)
15. Where does Paul get His answers on matters of Christian doctrine? (4:3)
16. How was Abraham righteous? (4:13) Also, Give Scripture reference of an **additional** Bible passage that answers this question.
17. Where in Scripture does David speak about ‘imputed’ righteousness and how he did not EARN God’s forgiveness?
18. In Your own words, explain why it is so VITAL that our righteousness be faith? (Why isn’t it sufficient to just KEEP THE LAW in order to be considered righteous?)
19. What Abraham circumcised or justified first?

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20. Complete the following statement: "Justification is a..."
(Page 32 of notes)

II. Believers are No Longer under the Law but Under Grace. – Ch. 5-8

A. Grace Reigns "THROUGH OUR LORD JESUS CHRIST" Ch. 5

1. Introduction - "Through Jesus" Vs. 1-5

The position and standing of grace is entered into, by man's faith in God's Provision. The very opportunity for faith to receive this provision is possible because of Christ's Atoning death. We were shut out by the law in its judgment on sin, but access to God, into the standing of grace, has been gained by faith in Jesus Christ. Paul is emphasizing in Chapter the role of Christ in the Believer's justification and favor with God or "grace." (It is not merely even a work of *faith* that pleases God alone, because no such opportunity for faith to work is even possible without Christ. It is based upon the merits of Christ that God provides the opportunity for man to be saved.

Through Man's Faith in God plus Christ's Atonement, we have been provided with many wonderful things to abound in His grace:
Rom.5:1-5

- We have been Justified through His blood
- We have Peace with God
- We have Access into Grace
 - o Admission into the presence of God.
- We Joy in the Hope of the Glory of God
- We Joy in Tribulations
- We have been saved
- We have been reconciled
- We have received an abundance of His Grace

2. Christ's Atonement (The Blood) Vs. 6-11

Vs. 6 All of the preceding blessings (justification, peace, access, etc.) are possible because, "When we were yet without strength, in due time Christ died for the ungodly." It is the Blood of Jesus Christ that satisfied the Law. Not only the merit of Christ provides man the favor of God, but also the atoning work of His blood. The fact that Christ was righteous and is righteous is not enough alone to justify man. A price had to be paid for sin and Christ paid that price with His own blood.

Vs.7,8 Man's "love" is self concerned and *limited*. For those that are religious and do good things you might find some to die and for those that are kind to others and generous, you might have an easier time finding someone to die , but Christ died not for those who appeared to have value and worth, but he died for the worst, he died for the offenders, trespassers. He died for SINNERS.

- Scarcely for a Righteous Man Will One Die--- coldness.
- Peradventure for a good Man Some would Dare to Die--- warmth.
- Christ Died for SINNERS---those that have offended and have erred.

Vs. 9-11 We Have Reason to Joy in Jesus Christ: *We are justified by His blood, Saved from Wrath through him, Reconciled to God by His death, Saved by His Life, Atonement is by Him*

3. Contrasting the Reign of Sin and the Reign of Grace Vs. 12-18

- 1. Sin Imputed & Sin's Reign Vs. 12-14
- 2. The Free Gift Vs. 15-18

Paul draws a powerful contrast of the reign of sin and the reign of grace:

<u>Contrasts in Romans Chapter Five</u>	
Sin's Effect	Christ's Provision
Sin	Righteousness
Death	Life
Law	Grace
Enemies	Reconciled
Disobedience	Obedience
Judgment	Justification
Condemnation	Justification of Life
Wrath	Peace
Sinners	Saved
Sin's Reign	Grace Abounding

**Condemned men are slaves to death by Adam.
Justified men will reign in life by Christ.**

4. Conclusion - "By Jesus" Vs. 19-21

Just as sin reigns unto death, Grace reigns through Righteousness unto eternal LIFE. Just as the Law has authority over those that break the law, so Grace has power and authority over the righteous. (They have received this position of righteousness by the abounding of God's grace.) Just as believer's have the power and authority to reign in life they shall have the power and authority to reign in eternity.

Adam's sin abounded by the abiding condemnation of the law and reigned unto death. God's Abounding Grace reigns through His Abiding Righteousness by Jesus Christ our Lord unto life

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This is GRACE- Love as seen in the death of Christ for the ungodly. Love as seen in the life of Christ for those whom He has saved through His death.

This is Condemnation-Condemned men are slaves by death to Adam. In Adam all men were condemned to death.

This is Justification-Justified men will reign in life by Jesus Christ. In Christ all men are made alive

D. Grace Reigns in Servants of Righteousness Ch. 6

In Chapter six, Paul clearly establishes that the saint should not continue in sin. Paul answers the question “Shall we sin?” by asking and answering two similar but different questions.

- Verses 1-14 *Shall we continue in sin, that grace may abound?*
- Verses 15-23 *Shall we sin, because we are not under the law, but under grace?*

Paul proves by inspiration of God that there is no good reason to sin! There is no scenario where sinning is appropriate or beneficial.

1. Grace Abounds in our Walking in the Newness of Christ's Life Vs. 1-14

QUESTION: **vs. 1** *Shall we continue in sin, that grace may abound?*

ANSWER: **vs. 2** *God forbid. How shall we, that are dead to sin, live any longer therein?*

Paul preaches that to live in sin if we are dead sin is a paradox—an impossibility. You are either dead to sin or you are alive to sin! When the rescue team checks for vitals, the victim's heart is either pumping blood or his heart has stopped. If we are crucified in Christ, God does not raise again that old carnal man! God raises us up in NEWNESS of Life.

a. How Can **WE** Being Dead...?v. 1-6

We who are: *Baptized into Christ's death, Crucified with Christ, Dead to Sin*

We are Identified with Christ Through His Death	
He died a natural death	We die a spiritual death
He died FOR the sins of the whole world	We die TO sin
He died by way of expiation, suffering, satisfying the Holiness of God	We die by way of mortification of the carnal nature, killing the flesh, crucifying the self life.

Paul presents to us the picture of death and draws the parallel between Christ's death and resurrection and the spiritual death and resurrection of the Believer. Let us consider death itself.

1. Dead men do not react.

People grab a hold of concepts such as the Believer's death to sin and run with it. They say, “I am dead,” but when the heat is turned

on and the pressure increases beyond reason heard are the cries of self and the flesh. If we are dead then we shouldn't feel anything in regards to the temptation of sin, and shouldn't react hotly to pressure situations. Dead men don't react and don't have any feeling.

2. Dead men do not feed their flesh.

A dead man has no need for pizza, hamburger, or even vegetables. These are sources of sustenance, and a dead man has no life to sustain. The living man eats with the purpose of maintaining life. If we are crucifying the flesh, why would we at the same time fight to keep him alive? Starve that old nature to death, and feed the spirit man.

3. Dead men do not have life.

This third observation may appear oversimplified, but bear with me. A man may live a full life filled with drunkenness and all kinds of selfishness and sin, but when he dies, his spirit leaves his body and that body no longer contains life. There rests the same hands that raised the bottle, the same feet that ran quickly to mischief, but now being dead and the spirit gone it is emptied of all evidence of life good or bad. The Believer's situation is similar, but not exact. The Believer's situation is similar in that in being crucified with Christ, he no longer contains that old life (2 Cor. 4:7). All things have become new, as an infant child just born, perfect. The Believer's situation extends beyond the condition of natural death in that he is dead to sin, but alive to righteousness. This is a dual condition where an individual's flesh is crucified and his spirit is made alive to walk in newness of life. If we are dead to sin and alive to Christ then our life now has no properties similar to our old life. A magnet cannot attract aluminum because their properties are such there is no possible way for the two to interact.

b. ***LIVE*** any longer in sin? Vs. 5,7-14

1) Having DIED, we are FREE from sin.

2) Having died WITH CHRIST, we shall LIVE with Him!
RESURRECTION

a) Death Has No More Dominion Over Christ
vs. 9,10

(Dead to Sin, but alive to God)

b) The Believer Must Exercise Self-Control
vs. 11-14

“LET not sin...”There is a power in God (His Grace) that enables man to become dead to sin and live right. The Believer must exercise his faith diligently in God's provision that the Believer is no longer under the dominion of sin.

“Self-control” is required of saints. A diligent work is required of Believers in order to remain under grace and out from under the curse of the law. Notice the words of action demanded of the saints in

these verses: ***reckon*** ye also yourselves... ***Let not*** sin therefore reign in your mortal body...***Neither yield*** ye your members as instruments of unrighteousness unto sin: but ***yield*** yourselves unto God....

We overcome sin by the word of God...Doing what he says. Yielding yourselves to God means that you find the root cause of your sin and remove it from your life. Is the root cause anger....then repent and turn to God. Let Him help you with it, by doing what the word instructs us to do.

CONCLUSION:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

2. Being Under Grace (& Not Under the Law) is not a License to Sin
Vs. 15-23

15 *What then? shall we sin, because we are not under the law, but under grace? **God forbid.***

The saint is relieved of a master when he is crucified to sin with Christ, but truly the saint changes master. Lordship of the Believer's life, belongs to Christ. We are **free** from sin, but this also means we are **bound** to righteousness.

Sin is the slave trap of Satan; righteousness is the service of Christ. If ye sin ye are the servants of Satan, and not the servants of God. You cannot serve sin and be a servant to God

Grace reigns through righteousness. (Romans 5:21) God's grace doesn't help us serve sin, but enables us to serve God. God's servants are to be sanctified—separated from sin and separated unto God.

The Truth concerning God's Grace:

- Grace is not just a covering.
- Grace is the power to give you life.
- Grace imparts the divine nature through faith

a. To Whom You Yield to - *sin* or *God* -his servant you are.
Vs. 16

b. You were servants to sin, but now are servants of righteousness vs. 17 -19

"Old habits die hard," or so the saying goes. Having changed our object of servitude from sin and self to God, we must be vigilant in our effort to serve our Master faithfully. We are instructed to do some things.

1. Reckon yourself dead to sin, but alive to God.
2. Let not sin reign in your mortal body.

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3. Yield not your members to sin—not even the smallest member. Do not volunteer the slightest aid to promoting the devil's cause.
4. Yield yourselves unto God—sanctify yourself wholly to God.
5. Remember the shame of Sin!

What fruit had ye? What is the value of your service? It is the wage you earn. The Christian ought to be ashamed of his old life and service to sin, for sin makes a mockery of every man.

c. Contrasting the results of Sin and the results of
Righteousness Vs. 20-23

Servants of Sin	Servants of Righteousness
Free from righteousness	Free from sin
Fruit to be ashamed of	Fruit that Glorifies God, Holiness
death	Everlasting life
Wages of sin is death	Gift of God is eternal life through: Jesus Christ <u>our LORD</u> .

E. The Law Reigns over the Man Living in Sin Ch. 7

Romans chapter seven deals with Carnality and the Law. This chapter talks about the old nature always attempting to do wrong, and the new nature always trying to do right. We need to be willing to submit and do what God wants. The end of the chapter talks about the law being holy.

ROMANS 7:1—*KNOW YE NOT, BRETHREN, (FOR I SPEAK TO THEM THAT KNOW THE LAW,) HOW THAT **THE LAW HATH DOMINION** OVER A MAN AS LONG AS HE LIVETH?*

I. AS LONG AS A PERSON IS IN SIN THEY ARE UNDER THE LAW

A. BEFORE SALVATION WE HAD NO CHOICE BUT TO BE UNDER THE LAW, NOW WE CAN BE FREE FROM THE POWER OF SIN AND THE PENALTY OF THE BROKEN LAW.

ROMANS 7:4—*WE MUST “BECOME DEAD TO THE LAW BY THE BODY OF CHRIST”*

ROMANS 6:14—*SIN SHALL NOT HAVE DOMINION...YE ARE NOT UNDER THE LAW, BUT UNDER GRACE.*

B. THE LAW DOMINATES THE SINNER

C. THE PERSON THAT LIVES IN SIN IS UNDER THE LAW

D. AS LONG AS A PERSON LIVES IN SIN BRINGS FORTH FRUIT UNTO DEATH.
7:5

E. YOU **CANNOT** REMAIN IN SIN AND LIVE UNDER GRACE

1. GRACE LIBERATES THE PENITENT SINNER FROM THE PENALTY OF THE BROKEN LAW

2. OUR IDENTIFICATION WITH CHRIST LIBERATES US.

A. LIBERATED
ABOVE THE POWER OF DEATH
5:6,8,10,12,17,21

B. LIBERATED
ABOVE THE POWER OF SIN
6:1-2,6-7,10-23

C. LIBERATED
ABOVE THE POWER OF THE LAW
7:1-25

3. GRACE AND TRUTH MAKES YOU FREE FROM SIN ROM.
6:18,22; 7:4,6; JOHN 8:32,36

A. FREE FROM THE PENALTY OF SIN

B. FREE FROM THE POWER OF SIN

F. THE BELIEVER THAT IS DEAD TO SIN IS DEAD TO TRANSGRESSING THE LAW ROMANS
6:11,14; 7:4,6; 8:2; GAL. 2:19

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- G. The law actually awakens rebellious desires within to convict us 7:5,8
- H. Death to sin changes your relationship with the law 6:4; 7:1-6

Romans 7:1-6 speaks of our death to the Law and the freedom this grants us to be joined to Christ and to produce the fruit of righteousness.

II. Righteousness in life is impossible through the works of the law.

Those that were placed by God under law were released from that relation of being a transgressor by sharing in the death of Christ; so that joined to a risen Christ, they bear the fruit of righteousness; and are released from the transgression of the law, they are glad and are willing to serve Him.

III. The Power of the law is terminated

A. Death dissolves the legal obligation of the marriage

1. Between the mind and the carnal works of the flesh.
2. Between my will and the old unregenerate self
3. Between my soul and sinfulness

B. The meaning of the illustration of 7:1-6

- a. The wife is the self "I Myself"
- b. The first husband is our old man, old nature, our unregenerate self.
- c. The death of the first husband is the crucifixion of the old man with Christ. Ac 13:38-39; Rom. 3:25; 5:21; 6:6; 7:4; 2Co 5:15; Gal. 1:4; 2:20; 5:24; 6:14; Eph 4:22; 5:2; Col 2:11; 3:5,9; Titus 2:14; Heb 9:15; 1Pe1:21; 4:2; 1John 2:2; 4:10
- d. The wife is made free through the death of her first husband and became dead to the law of that first husband so like the soul made free by the crucifixion of the old man and thereby made dead to its law.

C. The Union with Jesus Christ

- a. "Know ye not " The old life is baptized into His death 6:3
- b. "Know ye not" The old service is broken off, destroyed through Christ. 6:16
- c. "Know ye not" The old union is impossible with the new union with Christ. 7:1

Rom. 5, (2) Heads-Adam /Christ; **6**, (2) Masters-Sin/Christ; **7**, (2) Husbands-oldman/Risen Christ

D. Fruitfulness: Union with Christ enables us to bring forth fruit.

- a. Our union with sin disabled us unto death. Rom.1:32; 6:21; 7:5; Gal.5:19-21
- b. Union with Christ enables us to bring forth fruit of Righteousness unto Holiness. Rom.1:13; 5:3-5; 6:22; John 15:2,4,5,8,16; I Cor. 1:6; Gal. 5:22-23; Eph 5:9; Php 1:11; 4:17; Col 1:6,10; Titus 3:14; Heb. 12:11; 13:15; James 3:18; 5:7; II Pe. 1:3-9

E. Service: From union and fruitfulness will come Service - Rom.7:6

- a. Serve with newness of life 6:4
- b. Serve in newness of Spirit 7:6
- c. Serve with new power Ro.1:16; 8:11; 1Co 6:14; 2Co 13:4; II Thess.1:11
- d. Serve as a new creature II Cor. 5:17; Gal.6:15

IV. The Law and sin

- a. The law reveals the fact of sin Rom.7: 7, 8; Col. 3:5; I Thess. 4:5

I had not known "lust" - {Coveting (not the full extent) a longing (especially for what is forbidden):--concupiscence} except the law had said, Thou shalt not covet.

- b. The law reveals the occasion of sin. 8

Ro 4:15 Because the law worketh wrath: for where no law is, there is no transgression. Ro 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
9 For I was alive without the law once: but **when the commandment came, sin revived**, and I died.

- c. The law reveals the power of sin 9
Under the law, a man becomes condemned to death because of sin.
- d. The law reveals the deceitfulness of sin. 11

Sin takes advantage of us and deceives us, The law of God is known in different ways: the ceremonial laws, the social laws, natural laws, moral laws and health laws.

The Jews believed you had to keep all of those laws to become holy. By the time of Paul's ministry, the rabbis had summed up all of the Old Testament law into 613 commandments. It is impossible to keep them all, especially since they had strained at the laws beyond the intention of God.

- e. The law reveals the effect of sin. 10-11
 - i. The effect of all sin is a spiritual death.
 - ii. The outcome of dying physically with unrepented sin is eternal separation from God.

Through the inability to fulfill the law the sinner becomes condemned to death under the law. A commandment cannot give life, but it can convict you of sin through the sentence of death and cause you to repent and seek Eternal life through Jesus Christ our Lord.

- f. The law reveals the sinfulness of sin. 12-13
 - The Law is Holy, Just and good, so as the standard, the plumb-line, the commandment shows us where and what we are in the sight of God; sin is shown for what it is "exceeding sinful". Far off from the mark that God has set for us in Christ.
 - The law is intended to convict the sinner of sin and only through Christ find repentance.
 - The law condemns, convicts, constrains and conducts an awakened sinner to Christ. Rom. 3:19,23; 7:8-11; 8:3; Gal.3:19-24 (Judge, warden, executioner, conductor)

- g. There are four laws to observe

- i. Law of God – the moral law of God written and unwritten
- ii. Law of sin – reigns in the unsaved.
- iii. Law of the mind – moral sense of a man
- iv. Law of the members – leads individual to falling under law of sin

Romans 7:7-13, Paul establishes the goodness of God's Law and the wickedness of sin. Romans 7:14-25, Paul brings us to the root of the problem, the cause of our constant defeat by sin: our own flesh, the **"body of this death"** (verse 24).

Every believer is privileged, enabled and obligated to live a holy life.

For those resting in the law, as sufficient for justification and sanctification, it is necessary to convince them of their error.

The law is insufficient for justification but Grace and righteousness of Jesus Christ is sufficient.

A believing Jew is discharged from his obligations to the ceremonial rituals of the law, and is at liberty to come under the Gospel of God through Jesus Christ our Lord and Saviour, Ro 7:1-4.

- Ro 7:5 the state of a Jew, is seen in the flesh serving sin, considered as being under law.
 - De 27:26; 28:15; Ps 119:21; Jer 11:3; Ga 3:10
 - The curses were proclaimed principally to secure obedience to the commandments.
 - The curses were never meant to destroy the individual but produce repentance.
- In Ro 7:6 The state of a Christian living in the newness of the Spirit, not breaking the law, but living by the advantage of grace through faith in the Gospel above sin rather than under the law, in the oldness of the letter, sinning, transgressing and always failing.
- Paul now moves from the law of sin and draws illustration from the Mosaic Law. As a man is bound to his wife so long as they both live, so does the law having binding power over a person as long as they live in the flesh.
- Death looses a man or wife from their spouse, as an individual from the law of sin.

We cannot serve God while in the flesh for we are bound by the law of nature to sin. The flesh is the enemy of God and cannot be made subservient to Him. The only freedom from sin is to be found in death of the carnal man. When he dies then are we free to marry another.

The main theme of chapter seven is the believer's relation to the law. The believer is united with Christ "the new husband." When we are born we are bound to the law like as a marriage. To be free from the law, because the law will never die or change we must die. We become dead to the law by the body of Christ, which allows us to marry him that is raised from the dead, even Jesus Christ. We are delivered from the law to serve God in the newness of the Spirit, and not in the oldness of the letter.

7:7 The believer is not made holy by the law. The law shows how sinful the carnal nature is. We become aware of sin when we become aware of the law.

The law is holy and good but sin worked death in us. There are two natures in every believer. In my spirit I can know what is good but my flesh will always fight against it. The real struggle begins when we are saved and have a desire to obey. Our desire to do right can be overpowered by the carnal nature if we allow sin in our lives. Just having a desire to do good is not enough we need the power of Grace and Truth to overcome the law of sin. It is Jesus Christ who delivers us from the power of sin.

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become **exceeding sinful**

V. AS LONG AS A PERSON IS OBEDIENT TO THE WORD OF GOD THEY ARE UNDER GRACE

A. THE LAW OF GOD IS SPIRITUAL

B. SIN IS EVIL-"exceeding sinful"

C. THE FLESH IS WEAK, CARNAL AND WRESTLING

VI. THE INNER STRUGGLE BEFORE DELIVERANCE

A. TWO NATURES AT WAR AGAINST EACH OTHER

I. THE OLD CARNAL NATURE - IN THE FLESH

II. THE NEW NATURE OF CHRIST - IN THE SPIRIT

Paul changes from the past tense in verses 7-13 to the present tense in verses 14-25.

"I had not known sin, but by the law: for I had not known lust, except the law had said"

Ro 7:14—*For we know that the law is spiritual: but I am carnal, sold under sin.*

Paul speaks of his experience as a non-Christian under conviction in 7:7-13, learning that the law of

God has been broken and there is deliverance through Jesus Christ, he now speaks of his experience as a non-Christian needing and wanting that deliverance. 7:14-25 Most do not understand what is going on inside of them as a new born Christian.

Every True Born Again Christian has a Conscious experience of the Two Natures Few Christians know of the True Doctrine of the Two Natures. There is much sorrow and discouragement that goes along with having an experience and not being able to fully understand it. For example the new convert is rejoicing in a new found personal experience with Jesus Christ as Saviour; he has turned from sin, the world and the devil and all its evil influences and is seeking to grow in peace love and joy when he is faced with the old forces of sin, fleshly desires and a deceitful heart. (Jer.17:9)

Ro 7:18—*For I know that **in me** (that is, **in my flesh**,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

b. There is the nature of the flesh

Eph 2:3—*Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

i. The nature of the flesh comes by physical birth.

John 3:6—*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

ii. This fleshly nature is called the old man.

Romans 6:6—*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

Eph 4:22—*That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*

Col 3:9—*Lie not one to another, seeing that ye have put off the old man with his deeds;*

iii. This fleshly nature is called the natural man

1Co 2:14—*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

iv. This fleshly nature is called an enemy of God.

James 4:4; I Jn. 2:15-17

Ro 8:7—*Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. {the carnal...: Gr. the minding of the flesh}*

v. This fleshly nature has no good in it.

(it can't be changed or improved)

Prov.17:20

Ro 7:18—*For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

This is the spiritual struggle for every person under conviction that is ignorant of salvation but not ignorant of the law; the power of sin will always win over the flesh until deliverance and right doctrine

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to fight the fight of faith and take into captivity every negative thought that arises against the knowledge of God. I Tim. 6:12; II Tim. 4:7 2Co 10:4

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

c. There is the New Nature of Christ

- i. The New spiritual birth begins as a babe in Christ.
Mt. 18:3; Mr. 10:15; Ro. 6:4; 1Co. 3:2; 14:20 Heb.
5:13; I Pt.1:23; 2:1-2
- ii. The New born babe must be fed divine truth to
grow. Deut.8:3; Mat.4:4;
Jer.15:16; Jn. 17:8; Gal.6:7-8; I Pt. 1:22,23

1 Peter 2:2 As newborn babes, desire the sincere milk of the word,
that ye may grow thereby:

d. The Divine law reveals our responsibility as a believer.

- i. The just shall live by faith. Hab. 2:4; Rom.1:17;
Gal.2:20; 3:11; Heb.10:38
- ii. Fight the good fight of faith I Tim. 1:18; 6:12;
II Tim. 4:7
- iii. Put off the old man and put on the new man Eph.
4:22-24
- iv. Have no confidence in the flesh. Phil.
3:3; Rom. 7:6
- v. Make not provision for the flesh
Rom.13:14
- vi. The old nature is dead (**Judicially**)
Rom.6:6; Gal.2:20
- vii. We are to mortify the deeds of the flesh Col. 3:5

Romans 6:6 Knowing this, that our old man is crucified with him, that
the body of sin might be destroyed, that henceforth we should not
serve sin.

viii. The Believer's Walk of faith

- 1. Walk in newness of life
- 2. Walk by faith
- 3. Walk in Good works
- 4. Walk worthy of our vocation and walk worthy
of our God
- 5. Walk worthy of the Lord
- 6. Walk Circumspectly
- 7. Walk honestly with all men
- 8. Walk in the light
- 9. Walk in the truth
- 10. Walk with Him after the commandments
- 11. Walk with Him in white

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Paul begins by stating that the problem is not with the Law of God but with his own flesh (7:14-16). He then shows the problem is sin and not just weak flesh (7:17-23). Sin is evil “**exceeding sinful**” the flesh is weak.

Paul is describing his own personal struggle with sin before he understood deliverance

IV. The inability of the flesh Rom. 7:14-25

In Romans 7 the "I" is mentioned thirty two times
In Romans 7 the "law" is mentioned twenty three times.

The life of the Spirit is spoken of once in 7:6 "now we are delivered from the law" and dead to the law "we should serve in newness of spirit and not in the oldness of the letter."

In Romans 8 the "Spirit" is mentioned twenty times

This is the most dramatic testimony of Paul's struggle with sin. Paul's struggle is a deeply personal struggle, with sin and with his own flesh. It is a war within. It is a war which results from being under conviction, a war which did not exist until he was convicted of breaking the law.

Paul is not able to understand or to precisely analyze his own struggle with sin until the deliverance is revealed in Romans 8:1-39. The solution to the Christian's struggle with sin is explained in Romans 8. The struggle is described in Romans 7. While we are eager to hear God's solution, we must first be convinced of the seriousness of the problem. Drastic situations require drastic measures of correction.

This is Saul of Tarsus' testimony. He was a man that was blameless concerning the law, but yet found sin to be his master. The things he would like to do he could not, and the things that he did not want to do he did.

Paul isn't presenting this as the condition of the Believer where we just have to sin a little every day. No! Paul cries out in testimony for deliverance.

*O wretched man that I am! who shall **deliver** me from the body of this death?* That is he sees beyond this weak condition a promise of something better.

There is an ancient custom of certain tyrants, who bound a dead body to a living man, and made him to carry the dead body, until it took away his life!"

Paul is painting a startling picture in order to awaken his readers to the reality of the gruesomeness of sin. This picture of a dead body bound to a man is the parallel to verse 25, *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

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For so is the condition of the regenerated man however good his intentions may be.
Deliverance, Salvation and Redemption is only By Grace through faith in Jesus Christ.

II. The Conflict between the law and the sinner

7:14-25

Why professing Christians struggle so.

They don't understand what the law of God is doing for them nor what the law of sin is doing to them.

Ro 7:1— *Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

1. The Apostle Paul instructs brethren of how to deal with those still struggling in sin.

4—*Wherefore, my brethren, ye also are become dead to the law by the body of Christ...*

- 14 “the law is spiritual” 16 “law...is good” 22 “I delight in the law of God... inward man”
- 2. The Apostle Paul demonstrates the insufficiency of the law
 - a. Those he was writing unto had been enlightened to the knowledge of God.
1,14,16,22
 - b. The unregenerate are still under the law. 14-24
 - i. The saved are under Grace 6:14
 - ii. The sinner is under the law 6:14
 - iii. They approve of the law 7:14,16
 - iv. Yet they serve sin – law has not the power to deliver 7:14

14 “I am carnal, sold under sin.” 17 “sin that dwelleth in me”

18 “I know that in me (that is, in my flesh,) dwelleth no good thing”...” how to perform that which is good I find not”

20 “sin that dwelleth in me” 21 “evil is present with me”

23 “the law of sin which is in my members” 24 “O wretched man that I am!”

25 “with the mind I myself serve the law of God; but with the flesh the law of sin”

Ro 7:25—*I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

3. The Apostle Paul determines deliverance only through Jesus Christ
 - a. Redemption is a work of Grace
 - b. Sin is universal an incurable corruption without the cleansing power of the blood of Jesus.
 - c. There is no deliverance by the law.
 - d. Deliverance is only through Jesus Christ our Lord

III. The Conflict between the flesh and the law of sin. 7:23-25

The Battle Within

Romans 7:23—*But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

The Battle is Won or Lost in the Mind

- I. The battle for the mind
 - a. The devil is after your mind
 - i. *“warring against the law of my mind”*
 - ii. We can't win on our own we are in captivity to the law of sin without Christ.
 - 1. The Devil attacked Eve's mind—Eve lost
 - 2. The Devil attacked Christ's mind—Christ won
 - b. The devil is making prisoners
 - i. *“bringing me into captivity”*
 - ii. Without Jesus Christ all men are taken captive
 - 1. The devil takes advantage of you as you sin.
 - 2. The devil can't resist the Grace of God In your life.
 - c. The devil battles through a sinful nature
 - i. *“the law of sin which is in my members”*
 - ii. *You can't stop your sinning on your own.*
 - 1. The devil is judged by the laws of God.
 - 2. The works of the devil are destroyed by the Grace of God.

Romans 7:24—*O wretched man that I am! who shall deliver me from the body of this death?*

The Body of this Death is our own corrupt self

- II. Delivered from sin unto Victorious living
 - a. *“O wretched man that I am”*
 - i. The Carnal Nature is as leaven
 - ii. The old Nature is a Rebel
 - iii. The self life is a tyrant
 - 1. An evil snare
 - a. Enslaving and destroying
 - 2. A Heavy weight
 - a. Laboring , wandering and Wallowing in sin

Romans 7:25—*I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

- b. *“who shall deliver me”*
 - i. The Character of the Body of this death

1. Dead, Selfish, Wretched and unregenerate.
- ii. The Course of the self life
 1. Discourage, deceive and destroy.
- iii. The Cure of the self life
 1. Must come to the realization you need deliverance and salvation.
 2. Must realize you can't deliver, nor save yourself.
The law can't save you.
 3. Only Jesus can save a soul from sin and deliver from carnality.

Why do God's laws arouse our sinful desires?

Romans 7:7-25

Because sin in us seizes the opportunity and becomes:

A sharpshooter, picking the best times and places for a kill

A magnet, creating an attraction as the object comes near

A temptress, working seduction at the point of need

A lawyer, trapping a victim in his won arguments

An engineer, building elaborate traps

An army, occupying undefended areas in our morality

A guerrilla, instigating rebellion behind the scenes

The main theme of chapter seven is the believer's relation to the law. The believer is united with Christ "the new husband." When we are born we are bound to the law like as a marriage. To be free from the law, because the law will never die or change we must die. We become dead to the law by the body of Christ, which allows us to marry him that is raised from the dead, Christ. We are delivered from the law to serve God in the newness of the Spirit, and not in the oldness of the letter. In the next section beginning in verse seven Paul shows that the believer is not made holy by the law. The law shows how sinful the carnal nature is. I became aware of sin when I became aware of the law. The law is holy and good but sin worked death in me. The last section shows the battle of the two natures. In my spirit I can know what is good but my flesh will always fight

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against it. The real struggle begins when are saved and have a desire to do well. Our desire to do right can be overpowered by carnal nature if we allow sin in our lives. Just having a desire to do good is not enough we need power to overcome the law of sin. It is Jesus Christ who delivers us from the power of sin but we will always have a battle with our flesh.

What is your mind-set? Your mind-set will determine how you act. It will motivate you and influence who or what you will choose as a source of knowledge and authority. It will affect a person's view of your experiences and will shape your value system. It will dominate your private and public life.

A sinful mind-set will bring death, with hostility toward God, and resistance to any form of submission. It will also show actions and attitudes that will not please God. "Let this mind be in you which is also in Christ Jesus" Phil. 2:5.

A spiritual mind-set will produce life and peace with God and man. It will produce friendship with God. There will be obedience to the Spirit's influence, being led by the Holy Spirit of God. You will have a love of God and also your neighbor. Knowing and following the word of God will be important in your life.

What is the Law? The law was a school master to lead us to Christ Jesus. Gal. 3:24-25. The law was why the services of the sanctuary were performed. If there were no sin, the need of a sacrifice would not be needed. A transgression of the law therefore needed a sacrifice to pay the debt of sin. **Rev. 11:19** It states that John saw in his vision of the tabernacle of God in heaven, the law. Heaven was the **place for safekeeping** of the law of God **Rev. 15:5**.

The city of David was the place that God has chosen to make his abode. It contained the Temple of God. Inside the temple was the Holy place and beyond the veil was the Holiest of Holies which held the ark, inside the ark was the tables of stone upon which God had written the Ten Commandments, the oracles of God. This was the law of God and was a revelation to men as to how God wanted man to act. Without the law the temple services were without meaning. The law being a reproduction of the perfection of God and his nature. **So what is so important in the Law and what is the law?** *It is called the perfect law of liberty.* God's word says that the law has made me wiser than my enemies: for they are ever with me. **We are told to meditate on the Law of God....Ps. 119: 127, 129. 98, 99, 96.**

Exodus 20; 24:12; 31:18.

The Ten Commandments were given to Moses on Mt. Sinai, and placed in the ark under the mercy seat. Ex. 25:16,21.

The Ten Commandments are:

1. *"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Thou shalt have not other gods before Me.***

2. Thou shalt not make unto thee any **graven image**, or any likeness of any thing that is in heavens above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: **for I the Lord thy God am a jealous God**, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that **despise (hate) Me**; and showing mercy unto thousands of them that **show commitment to (love) Me**, and keep My commandments.

3. **Thou shalt not take the name of the Lord thy God in unfruitful, empty, (vain); for the Lord will not hold him guiltless that taketh His name in uselessness (vain).**

4. **Remember the sabbath day, to keep it holy.** Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

End of God's statements about how we are to serve him. Now he deals with how we are to treat others.

5. **Honor thy father and thy mother;** that thy days may be long upon the land which the Lord thy God giveth thee.

6. **Thou shalt not kill.** Can I kill someones spirit, how could I do this?

7. **Thou shalt not commit adultery.** What do you consider adultery?

8. **Thou shalt not steal.** But I am only taking what is mine!

9. **Thou shalt not bear false witness against thy neighbor.** Who is my neighbor?

10. **Thou shalt not covet thy neighbor's** house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant,

nor his ox, nor his ass, nor any thing that is thy neighbor's. Ex. 20:2-17.

It is impossible to have a civilization without these laws.

What are our duties to God? They are explained in the first four commandments. The last six commandments define what man is to do to his fellow men. The two great commandments are to love God and also to love man. Matthew 22:37-40

Romans 7:12 "The Law is holy, and the commandment holy, and just, and good." (Eccl. 12:13)

Who are the people of God? Spiritual Israel is anyone that is born again. The law is the foundation of the government of God. All who are born again must follow the rule of government, which is the law of God. Does god change the law for men or men ideas of what is right and wrong? He is not changed the law at all, but fulfilled the ritual law, and paid the price for our sins.

ROMANS CHAPTER 7

Theme: Righteousness in life impossible through works of law.

In Chapter 7 we have two sections:

I. Verses 1 - 6:

In this first section, God shows how those that were placed by Him under the law were released from that relation by sharing in the death of Christ; so that, joined to a risen Christ, they bear fruit; and released from law, they are glad and willing to serve Him.

II. Verses 7 - 25:

In the second section, we have Paul describing his struggle under the law, as a converted Israelite, before he knew the great facts of this first part - that in Christ he was dead to the law.

The Apostle Paul reminds his Jewish brethren of the great principle, that the power of the law is terminated, and uses the illustration of a

wife who has been freed by the death of her husband to marry another. The main thought is death dissolves legal obligation and that on the death of her husband a wife is legally free to contract another marriage.

Meaning of the passage and illustration:

Verses 1 - 6: 1. The wife is the self or personality which is the same under all conditions of existence:

"I Myself"

2. The first husband (Rom. 6:6) is our old man, our unregenerated self: and as long as he was alive we were under his law.

3. The death of the first husband - is the crucifixion of the "Old Man" with Christ (6:6)

4. The wife is set free through her first husband's death and thereby became dead to the law of that husband. This is a picture of the soul set free by the crucifixion of the old man and thereby made dead to its law.

NOTE: The first marriage was between the mind "and the flesh", between the "I myself" and our old unregenerate being.

The second, we were united to Christ in His death.

The Law itself is "Holy and Righteous and Good"

- Holy because it discloses sin
- Righteous because it condemns the sinner
- Good because of its spiritual purpose

The Law is like a plumb-line:

It shows where and what we are in the sight of God. It is intended to constrain and conduct the awakened, condemned sinner to Christ. The Law then becomes the conductor to Christ in order that we may be justified by faith.

The Law is a schoolmaster - to teach and instruct:

The inability of the flesh 7:14 - 25

The key to the meaning of this entire section is found in the repetition of "I" thirty times in the chapter, without a single mention of the Holy Spirit. It indicates what "I" am struggling to do, and utterly fail to do in my own strength.

NOTE: In Chapter 7 the Law is mentioned 20 times
In Chapter 8 the Holy Spirit is mentioned 20 times

We see three confessions in this section of the Chapter:

I. The First Confession: Verse 14, "For we know that the law is spiritual: but I am carnal, sold under sin."

The 2 words in the Greek for carnal
- one implying that which is purely material
- the other implying that which is ethical

The former suggests man's nature as weak.
The latter suggests man's character as sinful.

II. The Second Confession: Verses 18 - 20, "In my flesh swelleth no good thing."

Here we see Paul describing a struggle. In him so far as his person was carnal, there dwelt no good thing,
though of course there was something more in him besides the flesh.

III. The Third Confession: Verses 21 - 25,
"I find then a law, that, when I would do good, evil is present with me."

He is ever conscious of moral contraction and conflict within.
He has a desire to do good and yet an evil is
always present.

PARALLEL:

On the one hand the inward man is delighted in God's law. On the other hand he saw a different law in his members warring against the law of his mind and bringing him into a spiritual bondage.

NOTE: The "inward man" is not the same as "the new man", nor is the mind ever used of the renewed nature.
It is the immaterial part of man.

What are the 4 Laws mentioned in Verses 21 - 22?

1. Law of God - (moral law - written or unwritten)
2. Law of Sin - (reigns since fall of man)
3. Law of Mind - (moral sense of man)
4. Law of Members - (leads individual to falling under law of sin)

CONCLUSION of Chapter 7:

Verse 24: CRY OF AGONY AND CONFLICT

"O wretched man that I am! Who shall deliver me from the body of this death?"

The body of this death - what a fearful description of the body! Unredeemed, unchanged, under the law of sin in all its members. No matter what the "delight" of the quickened human spirit in the things of God may be, to dwell undelivered in such a body is to find it a "body of death".

Verse 25: "I thank God, (for deliverance) through Jesus Christ our Lord"

(We need a renewed mind)

SUMMARY of Chapter 7: (Paul discovered)

1. That sin dwelt in him - though he delighted in God's law.
2. That his will was powerless against it.
3. That the sinful self was not his real self.
4. That there is a difference through our Lord Jesus Christ.

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The law is representative of security, stability, faithfulness, uniformity, equality. Absence of the law produces chaos, with its attendant evils. *If the laws of nature were to stop what would be the results?* End of the world and everything colliding together would be the results of the end of the law of nature.

F. Walking after the Spirit is Liberty

Ch. 8

1. 8:1-9 No Condemnation
2. 8:10-16 Mortify the Deeds of the Body, Ye shall Live
3. 8:17-25 Hope of Adoption as Joint Heirs
4. 8:26-28 The Spirit Helps our Infirmities
5. 8:29-30 The Hope of Glorification
6. 8:31-39 None Shall Stand Against Us, It is God that Justifies

Romans chapter eight deals with our position in Christ. We are free from sin and death. The sufferings we go through are to teach us our motives. The end of the chapter deals with the Christian's Hope, which is; "If God be for us who can be against us." And that we are more than conquerors and that all things work together for good.

The deliverance Paul cried for in 7:24 has arrived in 8:1. The quality of life before regeneration of the religious has gruesome parallels, but the new man in Christ experiences great liberty. No longer condemned to die as the man bound to the corpse, for *there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

The law of sin brought bondage, but the Law of the Spirit of life in Christ Jesus has worked great liberty! **OUR POSITION IN CHRIST is free from condemnation.**

Let us look at the nature of the "Law of the Spirit of Life."

1. Provides justification where the old law only condemned.
2. Works liberty where the old law only worked bondage.
3. It is a stronger law doing what the old law could not do in its weakness.
4. It has been made flesh and identified with the sinful; the old law could only stand from a distance as a school master with a pointed finger.
5. This law works righteousness in the Believer; the old law could only identify unrighteousness.
6. This life is subject to the law of God, whereas the flesh is not and cannot be for it is an enemy of God.

Let us look at the fulfilling of this "Life."

1. It is fulfilled in the one that walks not after the flesh, but after the Spirit.

2. Also, in those that mind the things of the Spirit, and not the things of the flesh. *For to be carnally minded is death, but to be spiritually minded is life and peace.*
3. It is pleasing to God, but they that are in the flesh cannot please God.
4. If the Spirit of God dwell in you then His life is fulfilled in you, for you are no longer trying to serve God in the flesh, but have the Spirit of Christ to inspire and insure life.
5. This life is not your own, but is Christ's life. Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
6. The fruit of this Life is righteousness. Christ in you makes your body dead because of sin, but the Spirit is life because of righteousness.
7. This Life is not debtor to the flesh, but to God to serve Him and obey Him.
8. This Life is fulfilled in mortifying the deeds of the body.

The Spiritual Mind is Life and Peace

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

It makes a difference what you think.

Mindset

It makes a difference how you think.

Meditation

It makes a difference what you dwell on.

Motive

Peace isn't absence of trouble or danger but Peace is being in the presence of God

2Thess. 3:16 Now the Lord of

peace himself give you peace always by all means. The Lord be with you all.

- Are we spiritually minded?
- Or are we carnally minded? (self motivated)

Do our thoughts dwell on carnal things - the everyday needs - the daily grind -routine-schedule- performance-play-pleasure-the satisfying of our wants and desires?

Luke 10:40—*But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Or are we truly spiritually minded? (The Will of God)

- ❖ Is our mindset in tune with the Lord?
- ❖ Is our thinking in alignment with the Word of God?
- ❖ Is our walk right with God?

- I. Dwelling on the Word of God - Do our hearts dwell on the things in Ro. 8?

Rom. 8:1—*There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

1. No Condemnation to sentence you. 31 What shall we then say to these things? If God be for us, who can be against us? **no fear of accusation**
2. No Accusation to sway you

35 Who shall separate us from the love of Christ? ...37 **Nay**, in all these things we are more than conquerors through him that loved us.

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

3. No Separation to stop you.
We separate ourselves by not obeying the truth
8:1— “walk not after the flesh”
8:4— “walk not after the flesh”
8:5— “they that are after the flesh do mind the things of the flesh”
8:6— “For to be carnally minded is death” 13— “ye shall die”
8:7— Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
8: 8— So then they that are in the flesh cannot please God.
36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us.
4. No defeat to slaughter or to slump you.

No intermission—“ all the day long” I Cor.15:30-31; 4:9-11; 2Co 4:10-11

- II. The Holy Ghost dwelling in you

8:9 But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man have not the Spirit of Christ, he is none of his.

11 But if **the Spirit** of him that raised up Jesus from the dead **dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 2Co

6:16 And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, I will dwell in

them, and **walk** in them; and I will be their God, and they shall be my people.

III. Walking after the Spirit.

A. Be obedient to the Word in all things

Ro 8:1—*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Col 3:16—*Let **the word of Christ dwell in you** richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

John 14:23—*Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and **make our abode** with him.*

15:7—*If ye abide in me, and my words **abide** in you, ye shall ask what ye will, and it shall be done unto you.*

B. Be subject to the Spirit in all things—FOLLOW

C. Be led by the Spirit in all things—WALK WITH HIM

Ro 8:28—*And we know that all things work together for good to them that **love God**, to them **who are the called** according to **his purpose**.*

14:17—*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

14:19—*Let us therefore **follow** after the things which make for peace, and **things** wherewith one may **edify** another.*

IV. Righteousness and Peace work together

A. Through a Disciplined Prayer life Ro 8:26,27

B. Through a Dedicated Mind

Ro 8:2—*For the law of the Spirit of **life** in **Christ Jesus** hath **made me free** from the law of sin and death. 4—*That **the righteousness of the law** might be **fulfilled** in us, who walk not after the flesh, but after the Spirit.**

Ro 1:5—*By whom we have received grace and apostleship, for **obedience to the faith** among all nations, for his name:*

16:26—*But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the **obedience of faith**: 2Co 10:5—*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the **obedience of Christ**:**

Romans eight sets forth that part in our salvation which is exercised by the third person of the Godhead, the blessed Holy Ghost. Without Christ's work on the cross there would be no salvation, and without the presence and constant operation of the Holy Ghost, there would be no application of that salvation to us.

5. V. Righteousness in life is possible through power of the Holy Ghost Romans 8:1 - 11

8:1 Now (justified - sin dealt with) there is no condemnation.

8:2 We were condemned, but now FREE from condemnation in Christ Jesus.

In - (preparation) we are positionally in Christ

Positioned - (in Christ) law of the Spirit

In old nature - law of sin and death

8:3 The law could not do many things. It could not make men good.

8:4 The righteousness of the law might be fulfilled in us. We are not to walk after the flesh, but after the spirit.

8: 5-8 Contrast of the carnal mind with that of the spiritual mind

a. The carnal mind produces death

i. Immoral, evil, violent, worldly, selfish and lust of the flesh

ii. Moral, cultured, centered around self and lust of the eyes

iii. Self-righteous, religious, good works and the pride of life.

b. The spiritual mind produces life

i. A Renewed spiritual mind kept on the truth.

Faith

ii. A Restored mind restoring others.

Hope

iii. A Transformed mind

Love

8:10 The body is dead because of sin, The spirit is life because of righteousness.

V. **The Christian believer is made alive by the Holy Ghost.**

8:11 But if the spirit dwells in you, he shall quicken your mortal bodies.

- Quicken - vitalize - bring to life - make alive

A. The Spirit gives life by freeing the believer from sin and death.

B. The Spirit gives life by doing what the law could not do.

C. The Spirit gives life by condemning sin in the flesh.

D. The Spirit gives life by Christ providing Righteousness for us.

VI. Completed Righteousness, the redemption of our body.
BECAUSE OF ADOPTION 8:12 - 23

8:12 We are debtors to life - we are obligated and beholding

8:13 Not after the flesh, But through the spirit

What new things are revealed about Christian life, the life according to the spirit?

- 8:14 "For as many as are led by the spirit" "led" (controlled) by the spirit. Divine Guidance is the scriptural evidence of Maturity and Sonship.

There is a difference between Divine guidance and natural reasoning, circumstances or impressions.

Sons of God - "Sons" means adult sons - sons come of age

Two total separate spirits are contrasted in 8:15

8:15 1. We have not received the spirit of bondage. No longer under the law.

2. "We have received the spirit of adoption."

8:14-30 Adoption

We are introduced here to a deeper concept which is adoption, the manifestation of the sons of God. We understand that every man is BORN into the family of God, so what is this adoption all about?

Adoption has to do with placing the fully matured and fully developed into Sonship. This thought combined with the *manifestation of the sons of God* speak of God's ultimate plan in salvation. He is desirous to have many sons like His only Son. We often refer to this plan as *End Time Salvation*.

End Time Salvation

Defined

End Time Salvation is God's plan of salvation in its totality, salvation to the uttermost, of the whole man—body, soul, and spirit—which in time past was not an available provision because of the appropriateness of time. It is now made available to us living in the end times (or, *the time of the end*).

It is communicated throughout Scripture through many different thoughts. Listed below are some of the thoughts included in *End Time Salvation*:

End Time	One Hundred Fold	The Bride of Christ
Deliverance	Christian Full	Overcomer
Full salvation	Grown	Completeness of
Apolutrosis:	Manifestation of	Personality
Complete State of	the Sons of God	
Release	Fully Mature Sons	Completeness of
Adoption: The	of God Perfect	Sanctification
Placing of Sons	Man	Man-child

The first of the most needed messages of the bible!!!

*"the law of the Spirit of life in Christ Jesus hath made me **free** from the law of sin and death"* Ro 8:1—*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2—For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

VII. Freed by the Law of the Spirit of life from the law of sin and death

A. There are three laws mentioned here.

a. The Law of the Spirit of Life 8:2

- i. This law is greater than the law of sin and death.
- ii. It is the life of Jesus imparted to the believer by faith.
- iii. It is the law that makes you free from sin and death.
 1. Knowing the Truth of the law of the Spirit of life makes you free to serve the Lord Jesus Christ.
 2. Liberty is man's born again state.
 3. Serving the Lord brings more abundant life.
 4. Every believer must manifest the Life of Jesus more and more unto Sonship.

b. The law of sin and death 8:2

- i. It is like the law of gravity always pulling you down
- ii. It opposes that which is good and Godly.
- iii. Brings you into bondage and condemnation
 1. Bondage to sin makes you a servant to Satan.
 2. Serving the law of sin brings death.

c. The Law of God 8:3-7

- i. It is Righteous, good and Holy.
- ii. It opposes sin and the works of the flesh
- iii. It brings you to conviction and decision

- iv. The law being weak cannot save but can point the way to Christ.
- v. Obedience to the law is liberty but can only be done through Jesus Christ
- vi. The Righteousness of the law is fulfilled in us through following Christ by the leading of the Holy Ghost.

**VIII. The Importance of Righteous Works through Faith
8:10-13**

a. Christ Works 8:10

Ro 8:10—*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

- i. *“And if Christ be in you”*
 - 1. *“the body is dead because of sin”*
 - 2. *“the Spirit is life because of righteousness”*
- ii. Christ’s Life
- iii. Christ’s Righteousness
- iv. Christ in us and His life and Righteousness abounding in us is proof of our faith and proof of Christ’s works within us.

Ro 8:11—*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

b. The Holy Ghost’s Work 8:11

- i. The Holy Ghost raised Jesus from the dead
- ii. The Holy Ghost dwells in the fire baptized believer.
- iii. The Holy Ghost quickens the mortal body of those He dwells in.
- iv. The mortal body that is subject to death is made alive by the Holy Ghost

c. The Believer’s Work

8:12-13

Ro 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- i. "we are debtors, not to the flesh, to live after the flesh"
- ii. Every believer is a debtor to Truth
 - "but if ye through the Spirit do mortify the deeds of the body, ye shall live"
- iii. Every believer is a debtor to Christ
- iv. Every believer is a debtor to witness to lost souls

IX. Sonship

8:14-23

Ro.1:4 "The Spirit of Holiness" 8:2 "The Spirit of life in Christ Jesus"
8:9 "The Spirit of God"
8:11 "The Spirit of Him that raised up Jesus from the dead" 14 "The Spirit of God" (15 "The spirit of bondage") 15 "The Spirit of Adoption"
11:8 "The spirit of slumber" 15:19
"The Power of the Spirit"

A. Manifested Son's

8:14-23

1. The meaning of Manifested Son's

- a. Manifested---apokalupsis, ap-ok-al'-oop-sis

Disclosure:--appearing, coming, lighten, be revealed, revelation, To take off the cover.

b. It is a Revelation

- i. They are now hidden - in obscurity

- 1. Like Israel in Egypt
- 2. There is a time for Revelation
- 3. Longing for something better

c. It is a Maturing

- i. A growing up

Eph.4:13-

15

- 1. We are children by faith Gal. 3:26
- 2. We need to grow up Gal. 4:1-3
- 3. We are in the process of growing

d. It is a Deliverance

- i. First to the Overcomer

I Pt.1:3-5

- ii. Then to Creation

Rom.8:20-22

2. The Time of the Manifesting of the Son's of God

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- I. Appointed of the Father Gal.4:2
 - 1. In these last days I Pt.
1:4-5
 - 2. Not according to man's desire
 - 3. Not according to the flesh
 - a. No fleshly
revelation
 - b.No fleshly prophecy
 - c. No fleshly preaching
 - d.No fleshly praying
 - e. No fleshly living
 - 4. Not a premature birth
 - a. Not a
fleshly birth
 - b. Not a child of the flesh
 - 5. According to the truth
 - a. In respect of conception (normal – sound
doctrine)
 - b. In respect to birth
 - c. In respect to maturity
- 3. The Purpose of the Manifested Son's
 - I. To loosen Creation 8:19-
22
 - II. To Complete Redemption 8:23
 - III. To Glorify God's Son 8:17-18
 - A. To Reveal His Son to us by His Spirit
 - B. To Reveal His Son in us by His Spirit
 - C. To have many Son's like His only Son
 - D. To have more Son's like Jesus
 - 1. To be same in Nature II Pt. 1:4
 - a. Righteousness Rom.1:17; 5:21; 6:16;
Eph. 4:24
 - b. Holiness Ro1:4;6:19,22; IThes.3:13;4:7;
He12:10,14
 - 2. To be same in obedience

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- | | |
|-------------------|-----------------------------|
| a. Wisdom | Rom.14:33;
I Cor. 1:30 |
| b. Sanctification | II Thes. 2:13; I
Pt. 1:2 |

Eph 4:13—*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

B. From slavery to Sonship 8:15-23

Ro 8:15 For ye have not received the spirit of bondage (Slavery) again to fear; but ye have received the Spirit of adoption,(whereby we cry, Abba, Father.

1397. douleia douleia, doo-li'-ah (slavery)

5206. uioyesia huiiothesia, hwee-oth-es-ee'-ah (the placing as a son)

a. Requirements for Sonship 12-18

b. Perfect through Sufferings 8:17

c. Conformed to the Image of His Son 8:28-30

d. God's Eternal Purpose 8:28-30

C. The Redemption of Creation 8:18-23

D. Redemption of the Body 8:23

E. More than Conquerors 8:35-39

1Peter 1:4—*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5—Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

Ephesians 4:13—*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

Mat.6:33; Mk. 4:20; Ro. 8:15-23; Eph. 1:13, 14; Colossians 1:22; Hebrews 7:25; Rev. 3:21; 19:7

Revealed

I Peter 1:5—*Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (The signs surround us; we are in the "last time.")*

I Corinthians 2:10 "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

I Peter 1:10-12 "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Hebrews 11:39,40 "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Luke 21:28 "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."
(*Apolutrosis*)

Paul emphasizes the importance of our relationship with Christ

8:16 "Spirit itself bears witness with our spirit."

The Holy Spirit and our spirit communicate. "We are the children of God"

Children in the natural grow up together as a family; Parents address them as children.

Believers will find themselves calling God "Father" in their prayers and communion. Children - tekna - Begotten of God through His word by Holy Spirit, and are partakers of His nature.

Adoption is for Adult - sons - huioi

What the Christian can look forward to.

8:17 If children - than heirs. We have legal inheritance rights.

8:14 speaks of adult sons.

8:17 speaks of born ones - those who are born of the Word and of the Spirit.

IV. HOPE OF SUFFERING

Sufferings in comparison to glory. (If we suffer we shall also reign)

8:18 The Glory revealed (in) us.

8:19 "Creature waiteth" Earnest expectation within.

Hope and faith is part of Christian living.

8:20 For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope.

(God has a vast plan, reaching on into eternity, and "hope" lies ahead for creation.)

8:21 "The creature shall be delivered."

From bondage of corruption (although we are new creatures in Christ, yet God has left our bodies as a link with the present creation)

8:24 - 25 Hope - something you know will transpire in your soul.

- Patience - wait for it. (Good things come hard in life)

8:26 Holy Spirit helpeth our infirmities. Our divine helper; Spirit - breath of God

1. Prayer - (spirit prays) understood by God.

2. According to His will - the spirit knows how to pray.

8:27 Jesus our intercessor. - Go between - Mediator

8:28 Providential Care. "All things work together for good" to them that are called.

Called does not mean invited. "the called" are seen to be a company whose mark is neither religious response nor intellectual apprehending, but the electing grace of God.

Called according to His purpose

God is

infinite; man, a bit of dust

God has a purpose, (a fixed intention)

It will come to pass.

God's major purpose in life of the Christian

8:29 Predestinate

He did also predestinate

Fore-Know foreknowledge

Predestined to be conformed to His image

God acts toward the believer.

8:30 Called: Them He also called (called to be like God)

8:30 Justified:

1. Freed from sin.

2. Positioned in Christ.

8:30 Glorified: Eternal glory - glory revealed in us

V. COMPLETE ASSURANCE (Confidence in God - Security)

Six Questions

8:31 What shall we then say? (to these things)

8:31 If God be for us? (Who can be against us)

8:32 Shall he not freely give us all things? (He spared not His own Son)

8:33 Who shall lay

anythings against God's elect? (It is God that justifieth)

8:34 Who is he that condemneth? (It is Christ that dies, and is risen again)

8:35 Who shall separate us?

(From the love of Christ)

Verse 36: Notice 7 Things Tested

1. Tribulations
2. Distress
3. Persecution
4. Famine
5. Nakedness
6. Peril
7. Sword

Is there anything that can separate us from the love of God?

8:38 - 39 "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

There is a difference between knowing something and being persuaded of it.

Persuaded - There is a difference between knowing a truth and being heart persuaded of it.

Paul in his experience, had been through all these trials and tests.

Persuaded - His mind, his conscience, his heart, his whole being, were sublimely committed into God.

"God is love," and the "Father loveth the Son," and those connected with Christ find themselves wrapped in the same eternal affection shown by God to His Dear Son.

CONCLUSION:

The 2-fold secret of Christian living is described by two phrases in verse 1 and 10 - "in Christ Jesus" and "if Christ be in you."

The Christian's will is to live in Christ a life pleasing to God. The Holy Spirit dwells in us, empowering us to live such a life.

DIVISION 2: DISPENSATIONAL

I. Israel's Stumbling Stone – Ch. 9

Romans chapter nine talks about Paul's sorrow for the Jews. We find out that not all of Abraham's seed were the children of promise. This chapter talks about the calling of the Gentiles, and the rejection of the Jews, foretold.

Paul has experienced great heaviness in sorrowing over Israel's condition as a whole. Paul comes to the place that he would even be willing to be accursed from Christ that his brethren might be found in Christ. This is a selfless declaration, but the proposition is not even possible. The sinner's light in their darkness is the justified, sanctified, holy life of Believers that walk consistently in Christ.

Paul's proclamation is reminiscent of Moses in Exodus 32:32,33: ... *Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.* Only Christ was qualified to atone for man's sin.

The majority of Israel has missed the point. Christ is the fulfillment of the law, but Israel stumbles over him as if a stone and hold to their laws and religion. They think they are the children of God because they are the children of Isaac and that they are the ones the law was revealed to. Not everyone that is born a part of the nationality of Israel are a part of that spiritual Israel. The children of the Israel are only children of the flesh, but the children of the promise are the children of God. The Word of promise is this, *At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.* Paul clearly define the children of promise. We see that both Jacob and Esau were children of Isaac. Both were of the flesh, Israel. They are separated here by, *Jacob have I loved, but Esau have I hated.*

Predestination is mentioned in verse eleven. While the boys were in the womb, before they did any good or any evil, the prophecy was given that the elder would serve the younger. This was to the purpose that the election of God might stand by God's calling and not by works of men. Predestination is not an unrighteous act for God may justify whom He may and condemn whom he desires. All the good works of

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men cannot make them children of the promise, but that condition is dependent upon God showing mercy. It is important to make remark concerning how predestination works. Predestination and election is based upon God's foreknowledge. He knows the end from the beginning He knows who will receive and who will reject before they are even born. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren*—Romans 8:29. William Branham was a man of God and a tent preacher in the mid 1900's. He was preaching one evening in the tent and a woman came to him near the closing of the service. She said, "Brother Branham, my husband has threatened to kill me if I came to your meetings, again. He is sitting right now in his car in the parking lot holding a shotgun." Branham went out to the vehicle pulled open the passenger side door and sat down in the front seat. He plead with man concerning his soul for an hour or more. Branham, observing no change in the man, asked one final question. "Do you any intention that at any time in the future you may serve God?" The man arrogantly sounded a resounding, "No!" Branham told him that he saw no reason for him to continue living then, and snapped his fingers and the man died instantly in the driver's seat. Some are given 100 years and others only a few. It is man's responsibility to respond in the time of mercy for turning to God cannot happen just on a man's whim, but he must be drawn by the Father. *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day*—John 6:44.

ROMANS CHAPTER 9

THEME: God's dealing with Israel.

Verses 1 to 5 - Paul has great sorrow for unbelieving Israel - Unbelief despite an eight-fold pre-eminence.

What great spiritual heritage does the Jew have? Define each part.

1. ADOPTION - privilege of adoption - sonship
2. GLORY - Shekinah presence of God
3. COVENANTS - Promises of God made to Israel
4. LAW - Law given at Sinai
5. SERVICE - Authorized worship as ordained by God
6. PROMISES - Promise of God are (yea and amen) to them that believe

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- 7. FATHERS - Relationship to the Father (Fathers of the flesh)
- 8. MESSIAH OF ISRAEL - The written word Rom. 3:2 oracles of God committed unto them.

Rom. 9:5 Christ came in the flesh

The fact that the Jews as a nation rejected the Messiah (Christ) raises the question "Did the Word of God fail?" "Did God fail to carry out His promises"? How does Paul answer these questions? In these next verses Paul is confident that Israel's rejection of the gospel is not unanimous and not permanent.

Verses 6 - 29: The real Israel were the elect, not a natural seed. We see the plan of God as it unfolds.

Verse 6: Not all Israel - which are of Israel. (There are true and false, counterfeit, Israelites)

Verse 7: In Isaac shall thy seed be called. - Seed of Promise
-

Verse 8: Children of the flesh are not the children of God.
(John 3:6 - ye must be born of the spirit)

Verse 9: Children of Promise - Seed of Abraham -

Verses 10 - 11: Called of God
The purpose of God calling a people is not based on works.
Isaac was a child of Promise.

Verses 12 - 13: Elder shall serve the younger. Jacob was to inherit and obtain the divine blessing - and
his seed would triumph over the Edomites. Esau's descendants.

NOTE: "There shall come forth a star out of Jacob."

How is God's sovereignty expressed?

God is a sovereign God so therefore he is also a just God.

Verse 15: God will have mercy

Verse 16: It is God that showeth mercy

Verse 17: Power of God and God's name declared

Paul proves the sovereignty of God in the story of the potter and the clay. Verses 20-21.

DIVINE POTTER OVER HUMAN CLAY

Whom has God chosen?

Verse 22: Vessels of wrath fitted to destruction

DESTRUCTION: Are eternal visitation of divine anger in "flaming fire" punishment upon bodies of the damned.

Verse 23: Vessels of mercy, which he had afore prepared unto glory.
Make known the riches
of his glory on the vessels of mercy. Where our heart is
there our treasure is also.

Rom. 5:2 "Rejoice in hope of glory."

Verse 23: "Afore" - which he had afore prepared unto glory

Note well the word afore. For the whole process of our salvation is viewed from that blessed future day when we shall enter, through divine mercy, into that glory which God afore appointed us.

Verse 25: Paul here, takes from the prophet Hosea (2:23) a passage that distinctly refers to Israel.

Here we see the remnant according to the election of grace.

Verse 26: Here we see the Gentile people. God's infinite grace takes up those who were once called

"dogs" and gives them a heavenly callign "Called to be children of the living God."

Verse 27: Here the apostle takes another prophet, Isaiah, and quotes again from him.

Isa. 10:22 - concerning a remnant.

Verse 28: The ways of God are not our ways. He waits long - He forbears - He is silent: then

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suddenly puts into execution an eternally formed purpose.

Words of Ezekiel 20:35 & 36 are to be fulfilled - "Cut short in righteousness."

Verse 29: This verse is a quote from Isaiah 1:9 shows that if God had not intervened by his grace,
they would have all become as Sodom and Gomorrah.

CONCLUSION Verses 30 - 33

The Gentiles, not following after righteousness, attain to it by simple faith;

Israel, following after the Law - Method 7 stumbled at the (by faith) way.

Verse 30: Some Gentiles who were making no effort to reach righteousness, reach it.

Verse 31: Israel followed after the law of righteousness but could not attain it.
(Could not keep the law)

Verse 32: Israel did not seek it by faith.

Verse 33: Stumbled over the rock of offense.
- Stumbled over Jesus -

NOTE: The only way to have Christ in your life is to believe on Him. Otherwise he is a "rock of offense". He offended the leaders of Israel by exposing sin.

What is the message of the Gospel that is open to all?

Verse 33: "And whosoever believeth on him shall not be ashamed."

God's merce is illustrated by His dealings with both Jew and Gentile. Humility and awe

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are the proper attitudes for both Jew and Gentile who
experience the mercy and
kindness of God.

Whether a man is a Jew or a Gentile, his salvation depends
upon more or less than what
he thinks and does with Jesus.

Submission to God's way of righteousness by personal
acknowledgement of Jesus as
the risen Lord, brings a man into "Right standing with
God".

III. Israel's Salvation – Ch. 10

Romans chapter ten talks about Paul's prayer for Israel, also that salvation is available to both the Jew and the Gentile. Salvation is to "whosoever will" verse thirteen says; "For whosoever shall call on the name of the Lord shall be saved."

v. 1. Paul intercedes for the salvation of Israel. Paul is not spending his prayer time trying to heap up treasures for himself, but he is a man with a burden for others and especially here for Israel. There is a great need in our day for people to recognize the serious and destitute condition of others and do their part to reach them for Christ. When Jerusalem would be besieged each family was being responsible to defend a portion of the wall. As casualties occurred, throughout the course of the battle, some sections would be seriously depleted of defense or even completely removed of it. It is in this setting that Ezekiel 22:30 makes its plea for people to recognize the need and step in where others have fallen and make up the gap in the wall. *And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.* The Lord found none in Ezekiel's day. Will he find one in ours? There is a great price to pay. This kind of life is a crucified life and not governed by the self-will, but the very heartbeat must be the heartbeat of God. The heartbeat of God is for the salvation of the lost. Let us stand in the gap and intercede for our people and then for all people. *...Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth—Acts 1:8.* The progression from Jerusalem to ultimately the uttermost part of the earth is very key. How can we effectively carry a burden for someone we have never met, if we are calloused and without concern for the spiritual condition of those immediately close to us?

v. 2-4. Paul clearly perceives their spiritual condition.

1. Have a zeal for God, but not according to knowledge.
(*epignosis*—full discernment; acknowledgement.)
2. Ignorant of God's righteousness for they go about trying to establish their own righteousness. Christ is the end of law for righteousness to everyone that BELIEVETH.
3. Have not submitted themselves unto the righteousness of God.

v. 5-13. Paul contrasts the righteousness of the law and the righteousness which is by faith. The righteousness which is by faith is directly connected with the Word of God and its revelation.

- v.14,15. Paul expounds on the need for the preaching of the Word. For their to be a salvation, there must be a declaration of the Word of God.
- v.16-21. Paul as if in spiral combines the thoughts of Israel's spiritual condition, the importance of the word in connection with righteousness and faith, and then concludes with the Lord's tireless intercession for and reaching out to Israel for their salvation.

Major Social Concerns in the Covenant

1. Personhood

Everyone's person is to be secure (Ex 20: 13; Dt 5:17; Ex 21 :16-21, 26-31; Lev 19:14; Dt 24:7; 27:18).

2. False Accusation

Everyone is to be secure against slander and false accusation (Ex 20:16; Dt 5:20; Ex 23:1-3; Lev 19:16; Dt 19:15-21).

3. Woman

No woman is to be taken advantage of within her subordinate status in society (Ex 21 :7-11 ,20, 26-32; 22:16-17; Dt 21 :10-14; 22:13-30; 24:1-5).

4. Punishment

Punishment for wrongdoing shall not be excessive so that the culprit is dehumanized (Dt 25:1-5).

5. Dignity

Every Israelite's dignity and right to be God's freedman and servant are to be honored and safeguarded (Ex 21 :2,5-6; Lev 25; Dt 15:12-18).

6. Inheritance

Every Israelite's inheritance in the promised land is to be secure (Lev 25; Nu 27:5-7; 36:1-9; Dt 25:5-10).

7. Property

Everyone's property is to be secure (Ex 20:15; Dt 5:19; Ex 21 :33-36; 22:1-15; 23:4-5; Lev 19:35-36; Dt 22: 1-4; 25: 13-15).

8. Fruit of Labor

Everyone is to receive the fruit of his labors (Lev 19:13; Dt 24:14; 25:4).

9. Fruit of the Ground

Everyone is to share the fruit of the ground (Ex 23:10-11; Lev 19:9-10; 23:22; 25:3-5; Dt 14:28-29; 24:19-21).

10. Rest on Sabbath

Everyone, down to the humblest servant and the resident alien, is to share in the weekly rest of God's Sabbath (Ex 20:8-11; Dt 5:12-15; Ex 23:12).

11 . Marriage

The marriage relationship is to be kept inviolate (Ex 20: 14; Dt 5: 18; see also Lev 18:6-23; 20:10-21; Dt 22:13-30).

12. Exploitation

No one, however disabled, impoverished or powerless, is to be oppressed or exploited (Ex 22:21-27; Lev 19: 14,33-34; 25:35-36; Dt 23:19; 24:6,12-15,17; 27:18).

13. Fair Trial

Everyone is to have free access to the courts and is to be afforded a fair trial (Ex 23:6,8; Lev 19:15; Dt 1 :17; 10:17-18; 16:18-20; 17:8-13; 19:15-21).

14. Social Order

Every person's God-given place in the social order is to be honored (Ex 20: 12; Dt 5: 16; Ex 21 : 15, 17; 22:28; Lev 19:3,32; 20:9; Dt 17:8-13 21 :15-21; 27:16).

15. Law

No one shall be above the law, not even the king (Dt 17:18-20).

16. Animals

Concern for the welfare of other creatures is to be extended to the animal world (Ex 23:5,11; Lev 25:7; Dt 22:4,6-7; 25:4).

ROMANS CHAPTER 10
Paul's Prayer for Israel

Key Word: Whosoever

Man's way of righteousness and God's way of righteousness are contrasted and the universal opportunity for salvation is described.

NOTE: God three items has offered Israel righteousness.

1. Under the Prophets - Rom. 9:30 - 33
2. Under the Law - Rom. 10:11 - 13

3. Under the Gospel - Rom. 10:14 - 21

How does Paul feel about Israel?

Verse 1: Paul's heart-felt desire is that they might be saved.

What virtue do they possess?

Verse 2: They have a zeal of God.

Why have they failed?

Verse 2: Their zeal is not according to knowledge.

NOTE: The words establish and submit in verse 3.

They are ignorant of God's righteousness.

- a. Trying to establish their own righteousness.
- b. They have not submitted themselves unto the righteousness of God.

When Christ dies, He bore for Israel the curse of the law. So now even Jews could believe.

Verse 4: "Christ is the end of the law for righteousness to everyone that believeth."

NOTE: GOD'S RIGHTEOUSNESS IS FREE!

Verse 5: Righteousness of the law demands living in them.

"The man which doeth those things shall live by them."

Verse 6 - 9: Righteousness by faith does not question. It brings assurance and understanding.

Verse 10: What 2 elements are involved? Why are both necessary?

- 1. heart - man believeth unto righteousness
- 2. mouth - confession is made unto salvation

God's Righteousness is universal in character Verses 11 - 18

What 3 promises are made to the one who calls upon the Lord in verses 11 - 13?

Verse 11: Whosoever believeth on him shall not be ashamed.

Verse 12: Lord is rich unto all that call upon him. God is no respecter of persons.
(Both God of Jew and Greek)

Verse 13: Whosoever shall call upon the name of the Lord shall be saved.

What is the message of the Gospel that is open to all in verse 13?

Salvation is promised to all that believe.

FAITH: Verses 14 - 17 faith cometh by hearing
hearing by the word

NOTE: There must be a message and a messenger sent by God.

- a. God's part - He gave by the spirit the written word
- b. Christ's part - He speaks - quickening the word
- c. Our part - He that hath an ear, let him hear

Although the good news (the gospel) has been proclaimed, what has been the Jews response?

Verse 16: "But they have not obeyed the Gospel, for Esaias saith, Lord, who hath believed our report?"

Can Jews find an excuse claiming they did not know or had no opportunity?

Verse 18: Have they not heard? YES VERILY, THEIR SOUND WENT INTO ALL THE EARTH,

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AND THEIR WORDS, UNTO THE ENDS OF
THE WORLD.

NOTE: This Scripture found also in Psalm 19:4

Verse 19: Did not Israel know?

(Did Israel know about this believing-plan, and about calling upon the name of the Lord?)

"Moses saith, I will provoke you to jealousy."

NOTE: This Scripture found also in Deut. 32:21

Verse 20: Isaiah gives a double testimony. He is very bold in his prophecy of Gentile salvation.

1. I was found of them that sought me.
2. I become manifest unto them that asked not of me.

What picture of the Lord is shown in verse 2?

God speaks to Israel through Isaiah "all day long I have stretched forth my hands unto a disobedient and gainsaying people."

NOTE: The Creator - God Himself - stretches forth His hand toward a disobedient people. A people that being rebuked, did deny and gainsay their prophets, and even their own Messiah - as they do unto this day.

God's hand of mercy and grace is still extended to the Jew. (Israel)

IV. Israel's Fall – Ch. 11

Romans chapter eleven talks about a remnant of Israel, which was saved by Grace. We see the Gentiles being warned not to boast. We see God's mercy being extended to both the Jew and the Gentile. We see that God is true to His Word!

There are eleven questions posed in this chapter:

1. Hath God cast away His people? v. 1
Absolutely not is the answer. Paul points to the fact that he has communion with God and is of Israel a Benjamite. Israel whom God foreknow is not cast way and utterly forsaken by Him. She has turned her back on Him.
2. Wot ye not what the Scripture saith of Elias? v. 2
Elijah makes a different kind of intercession from Paul's in Romans ten. In I Kings 19:10, Elijah testifies against Israel saying that they all were evil and none righteous remained but himself. Even God's prophet didn't see any hope of revival and was ready to cast them off.
3. But What saith the answer of God unto him? v. 4
The answer is that Elijah was not alone. GOD ALWAYS HAS HIS REMNANT. Paul parallels that with his day saying that there was yet a remnant according to the election of grace. There are those Jews whom the Lord in His foreknowledge knows have not yet returned, but they will in due time. God knowing some will answer the call, for the sake of that some, God has not forsaken His people.
4. What then? v. 7
If it were by works then Israel should be forsaken by God, but this election is by grace. Therefore, Israel has not obtained what they look for, but the election hath obtained it. This evidences the fact that God is still dealing with His people even though Israel as a whole is blinded.
5. Have they stumbled that they should fall? v.11
"The failure of the Jews has led to the opening of the door to the Gentiles."—James Thompson. The salvation of Gentiles in return is a spur to the Jews to get it right. Though they have failed, Israel may return and is not without hope. (They must come by the way of grace, and not the law.)

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6. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? v.12
The Gentiles should glory in that they have been engrafted, but not in the fact that Israel has fallen. As the Gentiles have benefited from their fall, they would much more benefit now by their repentance and return to God.
7. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? v.15
The Jewish people are the greatest testimony of the reality of the Gospel. They are living evidence of the accuracy of Scripture.
8. How much more shall these, which be the natural branches, be grafted into their own olive tree? v. 24
It is not impossible for Israel to be grafted in again for God is able to restore Israel which is cut off from the branch if He has grafted in a foreign branch to the olive tree—the Gentiles.
9. For who hath known the mind of the Lord?
How unsearchable are his judgments and His ways past finding out!
10. Who hath been his counsellor? v. 34
If thou be righteous, what givest thou him? Job 35:7a Who is man to question God? He has no place. Not only hasn't God asked for our advice, but also He doesn't need it.
11. Who hath first given to him, and it shall be recompensed unto him again? v. 35
or what receiveth he of thine hand? Job 35:7b All things have their beginning in God. The story goes about the evolutionists who requested a showdown with God. They argued that man has evolved and advanced to such a point that he doesn't need God, but can do anything God can. The competition was agreed to that God would make a man and the evolutionists would make a man. As the evolutionists began they reached down and gathered a hand full of dirt. God points at them and says, "Get your own dirt."

ROMANS CHAPTER 11

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The eleventh chapter of Romans is assuring the reader that God is not through with the nation of Israel.

What does Paul seek to prove by the illustration from his own life and from Elijah's ministry? Verses 1 - 6

Verse 1: Paul says, "I myself am proof"
- I am an Israelite
- of the seed of Abraham

Verse 2: God has not cast away His own people

Verse 3: "I am left alone"

NOTE: There is always a tendency in a faithful man of God (when he gets discouraged) to think he is alone.

Verse 4: "God's answer unto him"
I have reserved (remnant) for myself of 7 thousand men who have refused to worship Baal.

Verse 5: Remnant according to the election of grace

Verse 6: not according to works

Verses 7 - 10: Paul here is speaking of the Jewish nation and their state of sleep. Their eyes are darkened to what God has for them.

What effect does the Jews' failure have upon the Gentiles? Verses 11 - 18

Verse 11: Through their fall, salvation is come unto the Gentiles

NOTE: The Jews are the "natural branches" of the tree of promise.
The "Gentiles" are the grafted-in branches.

How many of the branches were broken off?

Verse 17: Some of the branches were broken off, and thou being a wild olive, wast grafted in

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Some of the branches - this does not mean that the whole of Israel will be lost.

What attitudes are the Gentile Christians warned about?

Verse 18: There is a very great danger that the Gentiles glory over the branches

Gentiles are the beneficiaries of those promises which God lodged in Abraham. Abraham was the root, the vessel of promise, and we (if we are in Christ) are His children.

What attitude does Paul encourage?

Verse 20: "be not high-minded but fear". It is not the Gentiles importance over that of the Jew, but the aspect that the Gentile stands by faith. Being high-minded is contrary to fear.

Fear - Humility - Concious of unworthiness

What warning does Paul give in verse 21?

Verse 21: "For if God spared not the natural branches, take heed lest He also spare not thee."

Verses 23 - 24: "God is able to graft them in again"

NOTE: We know from a multitude of prophecies that Israel will not continue in unbelief! Thank God for this.
They must, of course, see to believe. There will come a day when the scales of blindness will be removed from their eyes.

Verse 25: "Until the fullness of the Gentiles be come in."

NOTE: There is a definite "fullness" of Gentiles - the very number of which God knoweth - to "come in", that is,

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to be saved; for this word "fullness" is not spoken as to privilege, but as to election.

Verse 26: "So all Israel shall be saved." This Scripture is speaking of the real elect. "Israel after the flesh" will pass away and a believing Israel will step into place. This is the real Israel of God.

Verse 29: "For the gifts and calling of God are without repentance."
- The gifts - recited in Rom. 9:4 - 5
- Calling - Israel is a Holy nation unto God

Isa. 66:22 - For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall you see I and your name Israel remain.

Verses 30 - 32: The mercies of God.
We have in previous chapters seen universal guilt.
Now we see in these verses the Universal Mercy of God.
God has dealt with us in grace -
unearned favor - but He has shown mercy when all was hopeless.

By what truths is the Apostle Paul overwhelmed?

Verses 33 - 36: "How unsearchable are His judgments and His ways past finding out."

NOTE: Having considered from the beginning of this letter man's condition and God's righteousness, merciful dealings with man. Paul bursts forth into praise.

Verse 36: "For of him, and through him, and to him, are all things; to whom be glory forever. Amen."

- all things - sun, moon, stars, earth, atmosphere, trees, animals, our bodies.

To whom be glory forever...In the ages to come we see worship without end, in which all glory will be given to God.

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DIVISION 3: PRACTICAL

I. A Living Sacrifice - Ch. 12

Romans chapter twelve deals with the Christian's duties, to have a surrendered life. The church is compared to the human body. There should be unity among the body, if there is no unity, the body will not function properly. This chapter also deals with the different duties of the church. This chapter ends with the Christian spirit. We are not to be overcome with evil but with good.

Romans twelve can involve a lifetime of study, and therefore my comments on this chapter will not be exhaustive. My study of this chapter is ongoing.

Often times words lose their value with us with overuse. Let us look more closely at the vocabulary of the first two verses of this chapter that we may gain a deeper understanding of it:

Beseech - This has the ideas of *to call near and intreat*. This is a plea in earnest.

Therefore - What is it THERE FOR? All of Chapter eleven expresses what grace has brought about. The outcast has been included. Therefore, we must do....

Brethren - He speaks to those that have been blood bought and born again. Not, the Israel of Isaac of the spiritual Israel.

Mercies of God - It is by the mercy of God that we would be hearing such a plea. Had it not been for God's mercy shown on the road to Damascus, Paul could not make such a plea. He does not make the plea because he is better than everyone, but because of God's mercy is he qualified to make such a plea.

Bodies - In the mortal body we must glorify God. Not just someday and for now do the best that we can. ...We should live soberly, righteously, and godly, in this present world.—Titus 2:12

Living Sacrifice - The flesh must be crucified. Our will must be crucified. We offer alive, but God thoroughly will purge us as long as we remain on the altar.

Holy - Our lives ought to be light to those that wander in the darkness.

Acceptable unto God - *fully agreeable; well pleasing* In this age full of men pleasers, we must seek our approval from God. What does He think about a direction you take? To be accepted by this world is to be rejected by Him. We cannot be agreeable with the flesh and this world and at the same time be agreeable to God.

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There must be a clear line of alliance defined. Who will you side with?

Reasonable service - His yoke is easy, but any requirement God could make of us would pale in greatness to what He has provided for us.

Conformed - *Conform to the same pattern; fashion self according to;*

Transformed - *metamorphosis; change;* This is the miraculous work of God.

Renewing of your Mind - Our mind is made new by the Word. Replace our carnal thoughts with *What saith the Lord*.

Good, Acceptable, & Perfect Will of God - This is not God's three wills, but three adjectives of God's one sovereign will. He is not double-minded.

The following instructions are given for the Believer to follow. Again, a lifetime could be devoted to their study. This chapter is rich, but I will be content for now to simply list the different thought presented. They are categorized

respectively, God's gifts to man, and man's return responsibility to God for what God has given.

GOD HAS GIVEN SO MUCH TO HIS PEOPLE:

- Grace Given
- Dealt to every man the measure of faith
- One Body in Christ
- Gifts
- Prophecy
- Proportion of Faith
- Ministry
- Teaching
- Exhorting

GOD'S PEOPLE ARE RESPONSIBLE TO ACT ACCORDINGLY:

Think Soberly
Giving with Simplicity
Ruling with Diligence
Show mercy with Cheerfulness
Let Love be without Dissimulation
Abhor that which is evil
Cleave to that which is good
Kindly Affectioned
Brotherly Love
In Honor Preferring one Another
Slothful in Business
Fervent in Spirit
Serving the Lord.
Rejoicing in hope
Patient in Tribulation
Continuing Instant in Prayer
Distributing to the necessity of Saints
Given to Hospitality
Bless them which Persecute You; Bless and Curse Not
Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another.

Real Salvation: Practical holiness - Wearing His righteousness and thus daily purifying ourselves

Successful Christians:

1. They have a sound foundation (which is the Word of God)
2. They have a sound work habits
3. They esteem others before themselves
4. They keep their self-respect by being loyal to God and His holy word
5. They do things God's way, understanding that it always the best way
6. They are very cooperative (finding what God wants in any situation and doing it)
7. They listen to others (and in return they are heard)
8. They are enthusiastic about every endeavor that they are faced with
9. They are a friend (and in return they have friends)
10. They are sincere
11. They set goals (both small and large goals)
12. They use any failure as a stepping stone for success
13. They set their mind (on things above, not on the things of this earth)

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14. They find a place to rest their mind (in fasting and praying)
15. They have skill – they are instant in season and out of season
16. They give God the glory for they have accomplished
17. They check their motives
18. And then they – Start Again!!!

Being not conformed to the world: Jeremiah 10:10-13; John 1:9; I Timothy 1:17; Hebrews 9:14

The world uses the principles of God to become successful for their own gain. If we use the principles of God to become successful not for us but for Him and His kingdom; how much more of value is that.

Winning souls for the kingdom, what a joy and privilege (Proverbs 11:30)

Receive our ideas through prayer – what does that have to do with Romans?

Why do I want to be a successful Christian?

Success is learning how to lead others to Christ.

We are to pattern our lives after Christ.

Are mind is to be set above – We are not to have a dream in this world

Hosea 2:8

Recognizing authority

Overcome, means war.

Romans 12:20 is an aggressive stance. It is not a defensive stance.

To overcome is to defeat the enemy. Those that speak evil, and do evil; we are in a warfare for that persons soul.

Our act of aggression as Christians is an act of prayer.

Do we pray until we weep within our souls for other people? The battle is within our souls. The Love that we show to others is not show the Lords hate but his love. Now our weapons are not the same weapons as those used in traditional warfare, but they are more powerful.

If you were to die tomorrow, what would you do? And the answer to that question is an indicator of weather we are spiritual or carnal.

Defeat brings disgrace to Christ. Am I recognizing his authority in my life?

We are called to a different kind of warfare. A warfare of peace, love, joy...

II Corinthians 10:4

The Stronghold is the mind,

Christ is our example, while being crucified and etc... he forgave

II Corinthians 2:14

Romans 8:29 If I do not yield to his plan, it will not become successful

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By doing the word of God, we can have an affect on everyone that we come into contact with.

Romans 2:4 - People react better to good better than bad...

What not said, is sometimes more important than what people do say.

ROMANS CHAPTER 12

Paul's Great Plea for Personal Consecration to God, in view of His mercies.

The perfect will of God for each believer.

Verse 1: "I BESEECH YOU BY THE MERCIES OF GOD."

What are the "mercies of God" to which Paul refers?

1. **Justification** - including pardon, removal from sins, trespasses never to be remembered, a standing in Christ -
being made the righteousness of God in Him.
2. **Identification** - taken out of Adam by death with Christ - dead to sin and the law - we now become identified
with Christ.
3. **Under Grace** - Fruit unto God - unto sanctification, made possible.
4. **The Spirit Indwelling** - the spirit witnesses of Sonship and Heirship.
5. **Help in Infirmary** - and in any present sufferings, on our way to share Christ's glory.
6. **Divine Election** - our final conformity to the image of Christ - God's settled purpose.
7. **Coming Glory** - beyond any comparison with sufferings.
8. **No Separation Possible** - God loves us in Christ.
9. **Confidence in God's Faithfulness** - confirmed by His revealed plans for Israel.

What becomes the motivating center of a Christians life?

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Verse 2: Renewing of your mind. The whole "mind" must become the object of the Spirit's renewing power. The entire mind must come under the spirits control.

 We are one body in Christ, with varying gifts. Verses 3 - 8

What attitudes should a Christian have toward himself and toward his fellow Christians?

Verse 3: "Not to think more highly of himself than he ought"

Verse 5: "Everyone are members one of another"

What is the one possessing a gift supposed to do with it?
Verses 6 - 8

- The various gifts are bestowed by the Spirit.
The working of the gifts are for prophecy, ministering, teaching, exhorting, etc.

FAITH - For the receiving and using of these gifts, there is the necessity of faith for operation.

The possession of a gift is of no use unless it is put to use. It is the whole-hearted exercise of the gifts,
when it is given, that is urged by the apostles. Gifts are a direct bestowment of the Spirit.

What 3 things do we see in verse 9?

1. Let love be without dissimulation.
2. Abhor that which is evil.
3. Cleave to that which is good.

What are the commands given to verses 11 - 21?

1. Be not slothful in business.
2. Be fervent in spirit, serving the Lord.

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3. Rejoice in hope.
4. Be patient in tribulation.
5. Continuing instant in prayer.
6. Distributing to the necessity of saints.
7. Given to hospitality.
8. Bless them which persecute you.
9. Rejoice with them that rejoice.
10. Weep with them that weep.
11. Be of the same mind one toward another.
12. Mind not high things.
13. Consend to men of low estate.
14. Be not wise in your own conceits.
15. Recompense to no man evil for evil.
16. Provide things honest in the sight of all men.
17. Live peaceably with all men.
18. Avenge not yourself.
19. If thine enemy hunger, feed him.
20. If thine enemy thirst, give him drink.
21. Be no overcome of evil.
22. Overcome evil with good.

What does Christian living involve?

CONCLUSION: Being a Christian involves every area of a persons life. Mind and body are yielded to God in moral surrender as a spiritual offering. By his attitude and actions toward other Christians he is to demonstrate the fact that he is a fellow-member with them in the body of Christ. In his relationship with the sinner, he is to act in love and leave to God the avenging of evil.

V. A Soul Subjected – Ch. 13

Romans chapter thirteen talks about our duty to the state and the law, also the duties of citizenship. We see that love is the fulfilling of the law. We need to make no provision for the flesh. Verse fourteen says; “But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof.”

James Strong defines *subject* this way: to subordinate; reflexively, to obey:--be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

If we are to receive of the promise of Psalm 47:3 (He shall subdue the people under us, and the nations under our feet.) then we are going to have to learn to be in subjection our selves—to God and to his delegated authorities.

Let us explore “A Soul Subjected” in Romans chapter thirteen.

1. The Bounds of Our Subjection

Having concluded our responsibility to our fellow man in light of our responsibility to God, Paul introduces the importance of subjection to authority. All power belongs unto God, and no man can do anything unless God allows it. The Powers that be are ordained of God.

2. The Temptation of Our Subjection

The constant temptation of subordination is to resist authority. The carnal mind doesn’t like being told what to do, but we must *put it under* our “higher powers” and ultimately the will of God.

3. The Terror of Our Subjection

Rebellion has a great price. Damnation is what Paul presents as rebellion’s cost. This same Greek word, “krima” , is also translated “condemnation” and “judgment” throughout the New Testament. Rulers bear a sword, but not for the subject but for the evil.

4. The Reason of Our Subjection

- a. Authorities are designed for our own good and protection. Without leadership only disorder and chaos can arise.
- b. Avoid the wrath of their sword. The sword speaks of judgment.
- c. Not only for wrath, but also for conscience sake should we be subject.

5. The Objects of Our Subjection

- a. God’s Ministers – They do not act of their own, but represent God and his authority.

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- b. The Law and Love- Love fulfills the law. Being subject to love is to fulfill the law. Jesus said in John 14:15, "If ye love me, keep my commandments."
- c. The Lord Jesus Christ – Ultimately all authority must give account and subjection to the Lord, Master, Jesus Christ. He is over all.

6. The Urgency of Our Subjection

The night is far spent and the day is at hand. We are running out of time. The Lord promises to return, but when He comes will He find faith in the earth? (Luke 18:8)

7. The Quality of Our Subjection

Honestly as in the Day and it is not us that live, but it is Christ that liveth in us. We must put on the Lord Jesus Christ. Clothe ourselves with His righteousness. This must mean death to the flesh; making no provision for it.

- Our self-life must be conquered, before we can show someone else the Romans road.
- Every student, Christian must have a purpose, or vision, else we will fail. This is something that Christ will give us.
- (1) A vision given (2) a plan of action, to obtain that vision, [not our plans of attaining his will, but getting his plans, to attain his will / "God's Will Done God's Way"]
- It is a process of learning, to overcome the old man.
- John 4:34 - ...My meat is to do the will of him that sent me...
- This is not our work, but his work - And our work is do the will of Him that called us, do his work.
- If we are called, than we have a purpose to be reveled to our lives; this revelation of God's purpose for our life is received through prayer.
- As ministers you are required to bring others to the knowledge of Christ; So that they seek the word of God for themselves. (The woman at the well, she believed because of what the word said)
- A bond-servant of Jesus Christ is to point others to Christ, and never to themselves. This is only done when we believe God can do it through us, through faith.
- "BY FAITH", This is done only, "BY FAITH"
- Our carnal mind can produce a lot of evil; That is why it must be; ...let this mind be in you which was also in Christ Jesus... Philippians 2:5 (Yielding to God, letting him put his mind in you)
- Imagination: a prelude to action, frequently in reference to pride or devising evil
- Our imagination is governed, by which mind is governing us; the carnal mind, or the mind of Christ.

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- The heart is the seat of the emotions. Relative to feelings, or passions, to even our actions;
- Prayer is the place that you should learn to brainstorm your problems. What better place to get it figured out, pray.
- Prayer not only equips us for greater works, it is part of the greater works. (Prayer is not a side activity) God uses prayer to work regeneration in us. Prayer is the battle; wherever, in whatever, it is our responsibility/duty to pray.
- Jesus laid an example; He prayed in agony of spirit, he sweat drops of blood. (Luke 22:44)
- Opportunity is found right where you are. Look for what God is trying to tell us, by both our victories and even our failures. (Abraham Lincoln, Thomas Edison) Failures can be used as a stepping stone.
- Oh, that we would come into one place and one mind. Harmony: with the Spirit. If we are in harmony with God, we will want to do what he wants, and go where he wants us to go.
- Without faith it is impossible to please God.
- When are obedient and willing to the Will of God, we become tools in the master's hands.
- When you labor in prayer, from God's perspective, there are always results.
- Many times we don't really believe what we pray, and when God does it, we are surprised. That is an indication of a lack of faith.
- The Heart: Romans 2:15;
- The Word of God is sowed, The Word of God is reaped, One sows and one reaps; But God gives the increase.

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➤ At the potter's house

There is a difference between China and Glass

You want clay that has the same consistency; you want all the water out of the clay.

Kneading the clay, shift it through the sieve, to have the pure clay.

<u>China</u>	<u>Glass</u>
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When making the clay, it will be $\frac{1}{4}$ it's size smaller than it was on the wheel

Each process is different, to prepare the vessel for it's specific purpose. The more time you spend now, the more valuable, beautiful it will be latter.

When in the kiln, you bring the heat down, as slowly as you bring it up.

Each process is important to the vessel, it could take weeks to make vessel, and the potter is excited when it is time to open that kiln. God is excited, to see the process come to flourishen, and to be presented. Our treasure will not be found elsewhere, you can find right in God's Word.

<u>Ishmael</u> Flesh Put there by themselves	<u>Isaac</u> Promise Call
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Chapter 8 - Deals with the Holy Ghost

Chapter 9 - Deals with the law, it correlates with chapter 7

It is God's choice as to whom he will bless

Moses and Pharaoh, both grew up in the same exact environment, at the same food, both had the same chance to believe the Lord God,

----- But one grew up into "Honor" and the other to "Dishonor".

Romans 10:1-21

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Israel must do the same thing that the gentiles do, they must both believe God.

Romans 11: 1-36

God has not cast Israel away,

The history of the church can be compared to the illustration of the two olives trees, - grafting in

I Timothy 1:16

The promise and the purpose; the things that you suffer are only to bring you to the place, of purpose, that has been intended for your whole life. God knows exactly what you are needing to suffer.

The light of God's word will always dispel the darkness.

We must be living sacrifice, holy and acceptable in God's sight, If we were not, than we must be made again.

We must present ourselves; fully, totally surrendered to him,

We are bond-servants, love slaves, to the one who died for us.

If our lives are honorable, we will bring honor to Jesus Christ.

Romans 12:3-8

You know giving is a ministry.

You have to recognize the gifts that are given to you, and use them.

Now if you don't use the "gifts" that God has given you, then the gifts that God has given you will be given to someone who will use those gifts.

We don't have to know the reason, all the time.

II Corinthians 13:5 - Examining Ourselves

If I do not express love to each and every one of you, in my daily living than my talk about love is worthless.

If I say one thing and do another thing, than I am hypocritical.

Our tests are to show us what is really inside of us.

Romans 12:11-12

We need to be both sure and steadfast in our effort to reaching out to the lost

Romans 12:13-16

Sometimes we categorize our brethren and say we are going to love this one over the other one, but we are to love our brethren, each brother and sister, not selfish purposes, really love each and every member of the family of God.

All human wisdom is folly; it is the knowledge and love of God that is sure

Romans 12:17-21

vs. 18 - it is the lord's directive,

People get upset when you dispel their darkness,

When people do you wrong and you reply with kindness, and are consistent, it is like burning coals, it will eventually bring people around.

The proper response to people who persecute you is to bless them.

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When evil is done for us, we are to respond in love and kindness, and bless them, yes bless them.

We “overcome evil with good”. Let it be God that decides the judgment.

Proverbs 25:21-22

Malachi 3:2, 3

Romans 13 – The political and social responsibilities of the Christian, recognizing authority

We are in the potter’s hand, anything we do must reflect back on the father.

Romans 13 – is all about the government, he puts the people in what place that he has desired, it is his choice, his sovereign choice, he allows it.

Some clays are red, and some brown, depending on the mixture.

It is so important that our image be stamped with his image

- 13:1-7: talks about governmental authority
- 13:7-10: the other phase of this
- 13:11-14:

God alone is supreme authority,

Matthew 4:10

“Exousia” means power and authority

Matthew 6:13 – he has the kingdom and he has the power

God requires obedience to his authority. Genesis 2:15-17

Jesus was under God

John 6:38

Luke 22:42

It is no longer, I want what I want, but I will do what you want oh Lord

Acts 9:4-6

Paul submitted himself willingly under the authority of Christ

Isaiah 14:12-14

Ezekiel 28:11-17

Placed over a stone kingdom, Stone represents the law,

Satan lost his kingdom, lost his beauty, his nature, -

- Satan’s principle is rebellion - All who rebel are under his authority
- Christ’s principle is obedience

We must be subject unto God’s authority. Obedience to his authority is obedience to his will.

The greatest demand of the Christian is obedience to His Will

John 14:15

The principle

Matthew 7:21-23 – They may be doing good things, but it is not the will of God

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I Samuel 15:22 – obedience is better than sacrifice
I Corinthians 13 –
Romans 13:10
Obedience honors God, if we love him then we will obey his commandment
Joseph recognized that his sin would be against the Lord.
I Timothy 1:9 – man's fall was due to disobedience
I Samuel 15:23 – disobedience is as the sin of witchcraft
Rebellion to authority is the cause of division in the church
Revelation 3:14-19
Rebellion to authority is the cause of divorce in the home
Ephesians 1:
Colossians 3:18
I Peter 3:1
II Timothy 3:1-5
Rebellion to authority is the sign of this age
God institutes authorities; the source of all authorities, God ordains all authorities
Romans 13:6, 7
Governments are set up and made and even brought down by God.
He is training you with the things that you suffer,
As ministers of God you are wearing his ring, therefore disobedience brings shame to the father
I Peter 2:13, 14
Hebrews 13:17
In the church, the ministers are under the authority of God,
First you must be under authority in order to be put into authority
The reason that our country is in a weakened state is because they have rebelled against the authority of God
A government of the people, for the people, by the people – UNDER GOD
Ephesians 5:23-6:1
1.Husband – 2.Wife – 3.Children

ROMANS CHAPTER 13

Subjection to rulers as ordained of God. Verses 1 - 7

Why should a Christian be in subjection to earthly rulers?

Verse 1

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Every soul means every believer, remember this epistle is written to Christian believers.

Authorities in Power - (Constituted authorities) Authorities ordained of God into whose hands God has committed external human government. (External as opposed to inward, spiritual which lies outside Caesar's providence)
Compare Mark 12:17

What two things are stated about those who resist governmental powers?

Verse 2: 1. Whosoever therefore resisteth the power, resisteth the ordinance of God.
 2. They that resist shall receive to themselves damnation.

In what way do all governments uphold the orderly life of society as God ordained? Verse 3

NOTE: Every Christian in his life, should be praise worthy in the eyes of rulers.

Amplified Version of Verse 3

For civil authorities are not a terror to (people of) good conduct, but to (those of) bad behaviors. Would you have no dread of him who is in authority? Then do what is right and you will receive his approval and commendation.

When should civil rulers be feared?

Verse 4: "But if thou do that which is evil, be afraid."

Verse 5: Believers are to be in subjection, not only to avoid earthly governmental dealing, but because
 of a loving conscience toward God.

In Verses 6 & 7, what illustrations are given of submission to civil authority?

1. Tribute to whom tribute is due
2. Custom to whom custom
3. Fear to whom fear

4. Honor to whom honor

In what way does a Christian's responsibility extend beyond paying his financial obligations to the government?

Verse 8: First, we are told to owe no man anything
 Second, love one another

Notice it is love and not law doing which is the fullness of law. Love, therefore, is shown to be the fullness (not the fulfilling) of the law.

In Verse 9 we see some of the commandments listed, but what is the outstanding one?

Thou shalt love thy neighbor as thyself

NOTE: It is only those not under law that are free to love others. Love is the active principle of Christianity.

How does the principal of love fulfill the law?

Verse 10: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The believer is in a "new creation", and is to walk by that infinitely higher "rule of life" (Gal. 6:15-16) and not by law. In loving he has fulfilled the lower law.

How does a Christian view time?

Verse 11: It is high time to wake out of sleep.

Why is vigilance urged in regard to ones conduct?

Verse 11b: "For now is our salvation nearer than when we believed."

What emphasis is achieved by contrasting day and night, light and darkness?

Verse 12: As long as our Lord was on earth, He was the light.

Phil. 2:15-16, Believers are seen as lights in the world, holding forth the word of life. The end of all things is at hand
(drawing nigh) "Let us put on the armour of light."

The "works of darkness" are to be "put away". "Cast off".

NOTE: A blaze of light is harder to approach than swords or bullets.
Since we are "light in the Lord", let us so walk and war!

What are three areas of wrong doing are described in verse 13?

1. Rioting and Drunkenness
2. Chambering and Wantonness
3. Strife and Envy

How are we admonished to walk? Verse 13

"Let us walk honestly"

In Verse 14 we see a positive and negative statement. What are they?

1. Positive - Put ye on the Lord Jesus Christ
2. Negative - Make not provision for the flesh

It is only by the putting on the Lord Jesus Christ as a positive attitude of the soul that we shall find ourselves able and willing to refuse any provision for the flesh.

We see the full title Lord Jesus Christ

Lord - He is over all things

Jesus - Personal name

Christ - the anointed one

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CONCLUSION: The commands of this chapter apply to us today as well as to Paul's day. The Christian should behave in every situation in accordance with who God is and what God does. The Christians perspective is oriented to God's view of the world and God's purpose in the world.

VI. Helpers of the Weak, Not Judges – Ch. 14

Romans chapter fourteen talks about how you should treat a weak brother. We need to help those that are weak in their flesh. We see the need to be charitable. We need to live for God, all that we do needs to be unto God. We should not judge one another, for one day every man will give an account of his own life.

Paul instructs how to receive a weak brother. There is a need for grace in our hearts to the weak, and often we must make a space of mercy for the ignorant. Let us consider a weak brother from Romans chapter fourteen.

1. Weak Brother in Codex
2. Weak Brother in Context
3. Weak Brother in Contrast

1. **Weak Brother in Codex.** It carries the very ideas of disease and impotence. Those weak in faith are likened to a lame man needing a crutch, a blind needing a guide, or a paralyzed man needing help with every necessity of daily life. Disease ultimately will snuff out life if it is not cured. This weakness of faith is as a sickness that must be understood and handled with grace, but also must be administered healing. Weakness must not be left alone, but must be strengthened.

2. **Weak Brother in Context.**

- a. Eating – for meat destroy not the work of God! v. 20 In I Corinthians 8 Paul had to deal with the same issue with the Corinthian church. This may sound trivial and non-religious of a dispute to the modern Christian, but The Layman's Bible Commentary gives insight into this controversy.

It was a different kind of religious question in the Roman Empire. The fact is in a Roman market you could hardly find a steak or a roast or any kind of meat that had not come from some animal slaughtered in a heathen temple. The animal would be killed as a sacrifice; then the priests (who, numerous though they were, could not possibly eat all the animals the people offered) would sell the meat through retail outlets. This being the major source of meats on the market, the Christian shopper was faced with a problem: in buying and eating this meat, am I or am I not helping out the heathen worship?

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- b. Servants – Who are you to judge another man's servant?
- c. Judgment – Every man must give account to God and not to another.
- d. Days – The spirit of the law questions not did you remember the day, but whether or not you did or did not as unto the Lord?
- e. Brothers – Let us not be a reason for someone else's failure. Let us be encouragers of their faith.

3. Weak Brother in Contrast

Finally contrasted here is weakness and faith. Weakness looks at the letter of the law, but faith can also see the spirit of the law.

How can I love you?

Romans chapter 14:

Conduct indicates character.

Romans 14: Is designed to designate the difficult...

Roman rule, there were a lot of Gods in Rome at this time. And when they sacrificed to a God, they only used part of the animal and the rest of it was sold on the open market.

They worshipped days. They fasted and feasted on certain days. And they were putting more importance on days and not the Christ.

We are to love the heart of men, and reach out to the heart of men.

We put our heart into other people by loving them.

We show compassion by encouraging other people.

Love corrects, encourages, and teaches.

In order for us to teach someone the difference between right and wrong, we first need to know the difference.

Romans 8:3, 4

God loves me regardless of how much I hate him.

Now they thought they were not defiling themselves, by not eating the meat that might have been sacrificed to idols.

Christ's love is perfect, and is perfectly given.

But we really don't know how to love; we need his nature to truly love like we should.

It is in love that we are going to draw them to you, to Christ.

Romans 14:14

They have all these principles that they are trying to follow. But they did not understand that Jesus did away with the ceremonial laws.

If I have knowledge I can change things. But I need him to do the changing.

Because it is in understanding that we get the victory.

How can I avoid the problem in the future? How can I comfort myself in the pain that I am feeling right now?

Love corrects: 1-corrects, then 2-encourages, then 3-embraces then 4-teaches.

If

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What we are supposed to be doing for others:

I Corinthians 13:4-7
Romans 13:8
Col 3:14
John 13:34
Pro. 10:12
I John 4:8,16
John 13:35
I john 4:7
I john 2:9-11
II Peter 1:7
Heb. 13:1

Romans 12:10 13:8
Heb 3:13
Ephesians 5:21
John 13:14
Philphians 2;3
I PERTER 4:9-10, 5:5

Show
Romans 12:10; 15:7

Romans 15:14
Col 3:16

Forgive one a
Col 3:13

Stop Juding
Romans 14:13

James 5:16

We are to carry each others burdens
Galatians 6:2

No man can help another, without first helping himself understand
that principle, that we are to love one another.

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How can God help us?

- I resist God (We have these personal attitudes) (Not my problem but theirs)
- When I work against my brother I work against God. (if
- I consider my desires and plans more important than God. (I consider my plans before I consider God's plans)

I cannot love others without the help of God.

Unless I love my brother, than I have missed the mark.

His grace is sufficient for my down sittings and failures.

Realize that God is willing to consider us not guilty.

We are to be of the same mind, one with another.

How can we know our faith is ineffective?

- we try to anticipate the plan of God
- d
- by an unchanged life
- seldom goes beyond words
-

Unless there is power behind it, it will wear out. – the pendulum,
God's laws are true.

If your

First ineffective faith, than weak faith

Weak faith

- lacks endurance
- often falters

Weak faith can become strong faith, by recognizing our limitations.
Give my limitations to God, and our love shall increase.

Effective faith

- depends upon God
- more concerned about growth than of size
- rests upon what Christ has already done and accomplished
- becomes stronger through trials and pressure, by endurance

Our faith needs to be alive and growing.

I have hopeful expectations because of my faith in Christ.

I have put my trust in God. My strength is not in who I am, but in
whom I have put my trust in.

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The beginning point of faith believes in who Christ is.
His conduct towards us shows us how much we love him
Romans 14:19-23 we need to follow after the things of peace

Romans 15:1
Ought to bear and not please ourself.

ROMANS CHAPTER 14

DIFFERENCE OF OPINIONS AMONG CHRISTIANS

The problems of how to handle the issues which divide one Christian from another is dealt with in this chapter. The weak Christian is defined.

Strong and weak Christian believers are neither to despise nor to judge each other. Verses 1 - 12

What difference of opinion among the Christians of Paul's time do we see in verses 1 - 4?

1. There are those weak in the faith.
2. There are others that are stronger.

What warnings are given to those on both sides of the issue? Verse 3

1. Let not him that eateth despise him that eateth not.
2. Let not him that which eateth not judge him that eateth.
3. For God hath received him.

What other examples of a difference of opinion does Paul give? Verse 5

1. One man esteemeth one day above another.
2. Another esteemeth every day alike.

How does the ruling principle for Christian action cover Christian of both opinions? Verse 6

Here we have two groups of Christian believers. Both knowing the Lord, therefore, their conscience should be exercised toward the lord, and they must both be considered in love.

To whom is each Christian ultimately responsible? Verses 7 - 9

We are the Lord's, therefore, we are responsible to God.

In Verse 10, we see two questions. What are they?

1. Why dost thou judge thy brother?
2. Why dost thou set at nought thy brother?

Who is the judge of all? Verse 10b

For we shall all stand before the judgment seat of Christ. John 5:22
THE FATHER HAS COMMITTED TO THE SON ALL JUDGMENT,
BOTH OF BELIEVERS AND UNBELIEVERS.

Verse 11 - 12: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then everyone of us shall give account of himself to God.

What warning is given in Verse 13?

No man should put a stumbling block or an occasion to fall in his brothers way.

What is the nature of the Kingdom of God? Verse 17

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

What goals ought we have? Verse 19

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

When are certain actions unsuitable for Christians? Verses 20 - 21

- We should not eat meat if it is going to hinder someone else.
- Christians to partake of meat and are condemned by it should not do it for it is evil to them.
- If anything offends thy brother in Christ, you should not do it.

NOTE: Love is the basis for our actions and reactions as far as other people are concerned.

What do Verses 22 - 23 suggest as the basis for our attitudes and actions before God?

"It is much more blessed to have a liberty before God which we do not use on account of our brothers weaknesses, than to insist on liberty, though it be distinctly given."

VII. A Call for Unity – Ch. 15

Romans chapter fifteen talks about living an unselfish life. Those that are strong are to help the weak. We are to not live to please ourselves but to please God, to put others before us. This chapter ends with Paul's missionary journeys.

The fifteenth chapter of Romans has a strong feeling of conclusion. As is Paul's style in this book, he repeats concepts already presented but more directly and personally. He prescribes the following instructions to his readers:

- o The Strong ought to bear the infirmities of the weak.
- o Please our neighbor to their good and edification.
- o Bearing toward another the mind of Christ. That ye may with ONE mind and ONE mouth glorify God.
- o Jesus is a minister to the Jew and Gentile.
- o The Gentiles have reason to rejoice and are commanded to do so in the Scripture.
- o Joy and Peace through the Holy Ghost are prerequisites to abounding in hope.
- o Being full of goodness, admonish one another.
- o Paul explains that he is called to minister the Gospel especially to the Gentiles.

v. 23-23 Paul restates again his desire and intention to visit the church at Rome and his itinerary. He must first go to Spain and collect an offering for the saints at Jerusalem. He would then bring the offering to Jerusalem, after which he intends to visit Roman.

It is interesting to note that there is somewhat a controversy over Romans 15:14—16:27. The question is as follows, "Where did Romans originally end." Many old manuscripts do not contain this passage, and at the same time most do in one way or another. Some have it placed at the end of chapter fourteen and others both at the end of chapter fourteen and at the end of the book. This bears no influence of compromising the texts integrity, but can be logically in a hypothetical

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manner explained. Someone copying the letter and desiring to disperse it amongst many different churches could have left off the parts personal to the church at Rome.

Romans 15:

Consists of two parts, he reviews back to the former chapter and enforces it some, and he uses the example of Christ, the two chapters intermingle.

He again talks about the strong bearing the weak Christians, We are to not only look at our own interests but rather more look at others interests.

In business I have to be careful not to cheat my customers, → the same application falls to the Christians spiritual life.

Chapter 15: talks about the conduct of a Christian

He didn't suffer for himself, so as much we are to suffer for Christ's sake, for Christ

If we don't see a change in others, there is something.

The strong ought to bear the infirmities of the weak. We ought to not please ourself but Christ.

Are we fully persuaded?

The strong person has something more than the weaker person has?

They have more faith.

We have a right to exercise and do what we want, but if it doesn't please the Lord we should lay it down.

The "Theme of chapter 15": → Doing for others

ROMANS CHAPTER 15

Believers are to receive one another, as Christ received the Gentiles - to God's glory. The first section of this chapter describes Christian relationships, with Christ as the perfect example of them. Paul's personal message to the Romans begins in Verse 14.

Put Verse 1 & 2 into your own words. Compare with Chapter 14, Verse 19.

Why should the Christian be concerned with others instead of himself?

Verse 3: We should use Christ as our example "For even Christ pleased not himself, His concern was for others demonstrated by his love, His teaching, and His healing."

How can the Scripture be a source of encouragement for leading the Christian life?

Verse 4: Note these 4 words - learning, patience, comfort, and hope.

We can be comforted in time of need by reading the Scriptures.
We can also look forward in Hope.

What is the purpose or goal toward which Christians move?

Verses 5 - 6: We should be united in one mind and spirit glorifying God who is our goal in life.

How are we to welcome and receive fellow Christians?

Verse 7: "Receive ye one another as Christ also received us."

What was the purpose of Christ's work?

Verse 8: To confirm the promises made unto the Fathers

What people were affected?

Verses 8 - 9: Jews and Gentiles

How do the Old Testament quotations in Verses 9 - 12 substantiate the purpose for Christ's work?

Christ was fulfillment of prophecy.

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As you read Verses 1 - 13 can you see the trinity?

**Paul's great "Priestly Ministry" of the Gospel to the Gentiles
Verses 14 - 21.**

What assurance has Paul about the Christians at Rome?

Verse 14: Full of goodness.
Filled with all knowledge.
Able to admonish one another.

Although Paul had never been in Rome, he kept track of believers throughout the whole Roman world. Rom. 1:8 (their faith was proclaimed throughout the whole world).

What does Paul refer to himself as?

Verses 15 - 19: A minister of Jesus Christ to the Gentiles. Preaching the Word in the power of the Spirit.
With signs and wonders as the result.

What plans does Paul now have concerning Rome?

Verses 20 -23: Hindered - Paul did not wish to build on another man's foundation (work).
Here laborers have hindered.

These many times - show how continually Roman Christians were on his mind and his desire.

A longing to come - He had a tremendous desire to visit these people.

How are the Christians in Macedonia and Achaia concerned for the poor among the Christians at Jerusalem?

Verse 26: They were to contribute to the poor. Paul himself together with other brethren took
this offering back to Jerusalem, to seal in person unto this fruit of the blessed gospel!

What spiritual principal is Paul teaching the Romans by relating this news?

It was an act of love on the part of the Gentile Saints. It was a fulfilling of our Lord's words:

"If ye know these things, blessed are ye if ye do them." By this shall all men know that ye are my disciples if ye have love one to another.

In Verse 30 we once again see the trinity.

- For the Lord Jesus Christ's sake.
- For the Love of the Spirit.
- Your prayers to God for me.

CONCLUSION:

The beautiful benediction of Verse 33, "The God of peace be with you all," shows how fully at peace was the apostle's heart, and how fully in God's will! Also his overflowing love for the Saints.

The motive and power behind Christian unity is Christ's example of love and service and sacrifice. To have such harmony among Christians, we need to pray as Paul did for the Lord's enabling. Paul's sense of commission did not make him independent of his fellow Christians.

Conclusion to the Study of Romans

Romans chapter sixteen deals with Paul sending greetings to the Roman church. Priscilia and Aquilia, who were Paul's helpers, are mentioned in this chapter. Paul gives warnings in this chapter. Satan is defeated and The Mystery of Christ is revealed, through the Word

I. Paul's Salutations - Ch. 16:1-16

In this final chapter is shown to us the personal side of Paul. He speaks as one does to friends and not only a leader or pastor. This sixteenth chapter is often neglected by many. It is by far the most extensive, intimate, and particular of all the words of loving greeting in Paul's marvelous letters. No one can afford to miss this wonderful outpouring of the heart of our Apostle toward the Saints whom he so love - which means all the real Church of God.

Each name listed in Paul's closing remarks undoubtedly has a story of courage, love and devotion to the Lord Jesus Christ. Of the twenty-four to whom Paul sends special greetings, six are women, indicating the position and importance of women among the Christian group at Rome.

Paul recommends a sister:

Phebe, our sister, which is a servant of the church at Cenchrea

<<Written to the Romans from Corinthus, [and sent by Phebe servant of the church at Cenchrea.]>>

Paul Salutes those at Rome:

- ❖ Priscilla and Aquila, my helpers in Christ
- ❖ The House Church of Priscilla and Aquila
- ❖ Epaenetus, my well-beloved, the first fruits unto Christ of Achaia
- ❖ Mary, who bestowed much labor on us
- ❖ Adronicus and Junia my kinsmen, and my fellow prisoners, of the apostles, were in Christ before Paul
- ❖ Amplias, my beloved in the Lord
- ❖ Urbane, our helper in Christ
- ❖ Stachys, my beloved
- ❖ Apelles approved in Christ

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- ❖ Those in Aristobulus' household
- ❖ Herodian, my kinsman
- ❖ Those of the household of Narcissus, which are in the Lord
- ❖ Tryphena and Tryphosa, labor in the Lord
- ❖ Ro 16:12 Salute Tryphena and Tryphosa, who labour in the Lord.
- ❖ Persis, beloved, which laboured much in the Lord.
- ❖ Rufus chosen in the Lord, and his mother and mine.
- ❖ Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- ❖ Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

Salute one another with an holy kiss. The churches of Christ salute you. v.16

The concluding of the last chapter of Romans

Do you know who Phebe was; she was a sister not in the flesh but in the Lord.

Priscilla and Aquila come right to mind in this chapter.

Why did the gentile church feel thankful for Priscilla and Aquila?

Because they risked their own necks for them.

Whom did Paul refer to as a fellow prisoner?

3-16 ← Salutations to saints and the assembly in Rome

17-20

Earlier he was referring to fellow prisoners

20-24 ~ now he is referring to fellow workers

25-27

Why do you think she was trusted by this Christian woman? Because of her trustworthiness, and probably she had longed wanted to go to the city on her on (but that is a speculation).

The older men and woman are to leave an example for the younger men and woman.

The theme is sin, salvation, Christian growth, God's sovereignty, and God's service.

Sin means refusing God's will and failing to do all that God wants.

All have sinned against God either by sinning or refusing God's will.

We cannot earn salvation, you must repent.

Our sin points out our need, God in his kindness reached out in love to save me, Christ paid the debt.

We must believe that Jesus died for us.

He enables me to become more like him,

Because we are free from sin's control, we can grow in our relationship with Christ.

Sovereignty: God oversees all, all his ways are fair,

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Because of God's mercy all Jews and gentiles can be saved.
He is sovereign so let him reign.
Service: our purpose is to God the credit in his love power and
perfection and all we do and credit.
Serving him unifies in all we do, and enables us to love and help them.

We are going to go over the love that Paul showed to different others.
Ministering in the will of God... The will of God, we are supposed to
work in his behalf, not him to work for us.

VIII. A Warning – Ch. 16:17-20

Paul follows with some pastoral guidance and instruction.

IX. Salutations from Paul's fellow-workers – Ch. 16:21-23

X. Committal to Christ – Ch. 16:25-27

Paul ends with a HALELUJAH.

To God only wise, be glory through Jesus Christ for ever. Amen.

XI. A Summary of the Gospel Given in Romans

1. Today make definite your commitment to the One who alone is able to give you the gift of salvation and eternal life.
2. Acknowledge your need of Jesus Christ as Savior and Lord.
3. Believe that his death was for your sake and in your place.
4. Commit yourself to Him and invite Him to enter and rule your life.
5. Begin to live out this commitment by recognizing in thought, word, and deed that Jesus is in charge of your life.
6. Ask God to give you by His Holy Spirit the inner conviction and assurance that you now have a right standing with Him through His Son, Jesus Christ.
7. Share your experience with others, and enter into fellowship with those who also have this relationship to your Lord.

Quizzes

Quiz 1: Introduction, & Chapters 1-2

1. The believers at Rome met in homes for church. Name one family's home in which believer's met:
2. How is the Greek word *EUAGGELION* translated and what does it literally mean?
3. Jesus was declared to be the Son of God with power according to what? 1:4
4. What was Paul's longing concerning the saints at Rome? 1:6-14
5. Why was Paul not ashamed of the Gospel of Christ? 1:16
6. What condition was man in already when God turned him over to a reprobate mind? 1:28
7. The judgment of God is according to what? 2:2
8. What cancels out the profit of circumcision? 2:25
9. What is a true Jew? 2:28, 29
10. Write Romans 1:16,17 verbatim below from memory. For I am not ashamed of the

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Quiz 2: Chapters 3-4

1. List the Five Jewish Questions answered by Paul in Romans 3.
2. Justification is **not** merely God showing pity on man and sweeping his sin under the rug, but justification is a legal act wherein the law is satisfied. HOW then does God's justification satisfy the Law? (Answer using the concepts in 3:25)
3. Where does Paul get His answers on matters of Christian doctrine? (4:3)
4. How was Abraham righteous? (4:13)
5. Where in Scripture does David speak about 'imputed' righteousness and how he did not EARN God's forgiveness?
6. In Your own words, explain why it is so VITAL that our righteousness be faith? (Why isn't it sufficient to just KEEP THE LAW in order to be considered righteous?)
7. Was Abraham circumcised or justified first?
8. Complete the following statement: "Justification is a..." (Page 32 of notes)

BONUS: Give a brief summary illustrating the "tragic history" of the Jews. (5-10 sentences.)

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Addendum

HANDOUT #1: The Tragic History of the Jews

Looking at the rather tragic history of the Jewish people, one is not inclined to think there has been any advantage in being a Jew. In spite of the reality that they are such a noble strain of humanity and chosen by God, their history has been a saga of slavery, hardship, warfare, persecution, slander, captivity, dispersion, and humiliation.

They were menial slaves in Egypt for some 400 years, and after God miraculously delivered them, they wandered in a barren wilderness for forty years, until an entire generation died out. When they eventually entered the land God had promised them, they had to fight to gain every square foot of it and continue to fight to protect what they gained. After several hundred years, civil war divided the nation. The northern kingdom eventually was almost decimated by Assyria, with the remnant being taken captive to that country. Later, the southern kingdom was conquered and exiled in Babylon for seventy years, after which some were allowed to return to Palestine.

Not long after they rebuilt their homeland, they were conquered by Greece, and the despotic Antiochus Epiphanes revelled in desecrating their Temple, corrupting their sacrifices, and slaughtering their priests. Under Roman rule they fared no better. Tens of thousands of Jewish rebels were publicly crucified, and under Herod the Great scores of male Jewish babies were slaughtered because of his insane jealousy of the Christ child. In the year A.D. 70, the Roman general Titus Vespasian carried out Caesar's order to utterly destroy Jerusalem, its Temple, and most of its citizens. According to Josephus, over a million Jews of all ages were mercilessly butchered, and some 100,000 of those who survived were sold into slavery or sent to Rome to die in the gladiator games. Two years previously, Gentiles in Caesarea had killed 20,000 Jews and sold many more into slavery. During that same period of time, the inhabitants of Damascus cut the throats of 10,000 Jews in a single day.

In A.D. 115 the Jews of Cyrene, Egypt, Cyprus, and Mesopotamia rebelled against Rome. When they failed, Emperor Hadrian destroyed 985 towns in Palestine and killed at least 600,000 Jewish men. Thousands more perished from starvation and disease. So many Jews were sold into slavery that the price of an able-bodied male slave dropped to that of a horse. In the year 380 Emperor Theodosius I formulated a legal code that declared Jews to be an inferior race of human beings—a demonic idea that strongly permeated most of Europe for over a thousand years and that even persists in many parts of the world in our own day.

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For some two centuries the Jews were oppressed by the Byzantine branch of the divided Roman empire. Emperor Heroclitus banished them from Jerusalem in 628 and later tried to exterminate them. Leo the Assyrian gave them the choice of converting to Christianity or being banished from the realm. When the first crusade was launched in 1096 to recapture the Holy Land from the Ottoman Turks, the crusaders slaughtered countless thousands of Jews on their way to Palestine, brutally trampling many to death under their horses' hooves. That carnage, of course, was committed in the name of Christianity.

In 1254 King Louis IX banished all Jews from France. When many later returned to that country, Philip the Fair expelled 100,000 of them again in 1306. In 1492 the Jews were expelled from Spain even as Columbus began his first voyage across the Atlantic, and four years later they were expelled from Portugal as well. Soon most of western Europe was closed to them except for a few areas in northern Italy, Germany, and Poland. Although the French Revolution emancipated many Jews, vicious anti-Semitism continued to dominate most of Europe and parts of Russia. Thousands of Jews were massacred in the Ukraine in 1818. In 1894, because of growing anti-Semitism in the French army a Jewish officer named Dreyfus was falsely accused of treason, and that charge was used as an excuse to purge the military of all Jews of high rank.

When a number of influential Jews began to dream of re-establishing a homeland in Palestine, the Zionist movement was born, its first congress being convened in Basel, Switzerland, in 1897. By 1914, some 90,000 Jews had settled in Palestine. In the unparalleled Nazi holocaust of the early 1940s at least 6,000,000 Jews were exterminated, this time for racial rather than religious reasons.

Although in our society anti-Semitism is seldom expressed so openly, Jews in many parts of the world still suffer for no other reason than their *Jewishness*. From the purely historical perspective, therefore, Jews have been among the most continuously and harshly disadvantaged people of all time.

Not only have Jews historically had little social or political security, but in Romans 2:17-20 Paul declares that, although they are God's specially chosen and blessed people, Jews do not even have guaranteed *spiritual* security—either by physical lineage or religious heritage. Being born a descendant of Abraham, knowing God's law and being circumcised did not assure them a place in heaven. In fact, rather than protecting Jews from God's judgment, those blessings made them all the more accountable for obedience to the Lord.

After having demolished the false securities on which most Jews relied, Paul anticipated the strong objections his Jewish readers would make. The truths he sets forth in the book of Romans he had taught

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many times before in many places, and he knew what the most common objections in Rome would be.

The apostle did not teach that Jewish heritage and the Mosaic law ceremonies were not important. Because they were God-given, they had tremendous importance. But they were not in Paul's day, and had never been, the means of satisfying the divine standard of righteousness. They offered Jews great spiritual advantages, but they did not provide spiritual security. After his conversion, Paul continued to worship in the Temple when he was in Jerusalem and faithfully practiced the moral teachings of the Mosaic law. He personally circumcised Timothy who was Jewish on his mother's side, as a concession to the Jews in the region of Galatia (Acts 16:1-3). He even continued to follow many of the ceremonial customs and the rabbinical patterns in order not to give undue offense to legalistic Jews, as noted in Acts 21:24-26.

But the essence of his preaching was that none of those outward acts have any saving benefit and that a person can become right with God only through trust in His Son Jesus Christ.

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Handout #2

—The Romans Road to Knowing Who Jesus Is—

- I. A Master with Servants
1:1 "Paul, a **servant** of Jesus Christ..."
"...Jesus Christ our **Lord**..."
1:3; 5:21; 6:11,23; 7:25
"...the **Lord** Jesus..." 1:7; 10:9; 14:14
"...Jesus our **Lord**..." 4:24; 8:39
"...Our **Lord** Jesus Christ..."
5:1,11; 15:6; 16:18,20,24
13:4 "...The **Lord** Jesus Christ..."
15:30 "...the **Lord** Jesus Christ's sake..."
- xii. Christ
"...Jesus **Christ**..."
1:1,3,6,7,8; 2:16; 3:22;
5:1,11,15,17, 21; 6:3,11,23;
7:25; 13:14; 15:6,8,16,17,30;
16:18,20,24,25,27
"...**Christ** Jesus..."
3:24; 8:1,2,39; 15:5; 16:3
- xiii. Son of God
1:3 "...His ["God" v.1] **Son** Jesus..."
1:4 "And [Jesus v.3] declared to be the **Son** of God..."
1:9 "...His **Son**..."
5:10 "...His **Son**..."
8:3 "...His own **Son**..."
8:29 "...His **Son**..."
8:32 "...His own **Son**..."
15:6 "God, even the **Father** of our Lord Jesus Christ."
- xiv. Jesus became Flesh
1:3 "Jesus...was...made of the seed of David according to the **flesh**;"
- 8:3 "Son in the likeness of sinful **flesh**..."
- xv. The One the Gospel is About
1:1,3
"...**gospel**...concerning...Jesus..."
1:9 "...the **gospel** of His Son [Jesus v.1,3]..."
1:15 "...the **gospel**..."
1:16 "...the **gospel** of Christ..."
15:19 "...**gospel** of Christ."
- xvi. One with Power
1:4 "...declared...the Son of God with **power**..."
1:16 "...the **gospel** of Christ...is the power of God unto salvation..."
1:20 "...His eternal **power**..."
13:1 "...there is no **power** but of God..."
- xvii. Resurrected One
1:4 "[Jesus v.3]...declared to be the Son of God... by the **resurrection** from the dead:"
6:5 "In the likeness of His **resurrection**:"
- xviii. Provider of Grace
1:5 "By whom [Jesus v.3] we have received **grace**..."
1:7 "**Grace**...from God ...and...Jesus..."
5:15 "much more the **grace** of God, and the gift by **grace**, which is by...Jesus..."
5:17 "receive abundance of **grace** and g. of r. shall reign in life by...Jesus Christ."

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5:21 "so might **grace** reign
through r. unto eternal life by
Jesus Christ our Lord."
15:15 "**grace** that is given to me
of God..."
16:20 "**grace** of our Lord Jesus
Christ..."
16:24 "**grace** of our Lord Jesus
Christ..."

xix. Provider of Peace

1:7 "...**peace** from
God...and...Jesus..."
5:1 "we have **peace** with God
through our Lord Jesus
Christ:"
10:15 "gospel of **peace**..." [see 1st
note on "*The One the Gospel is
About*"]
The One Who Calls Men
1:1 "Paul...**called** to be an
apostle..."
1:5 "By whom [Jesus v.3] we have
received...**apostleship**..."
1:6 "Are ye also the **called** of
Jesus..."
1:7 "...**called** to be saints..."
8:28 "...the **called**..."
8:30 "...He also **called**..."
9:24 "...whom He hath **called**..."
9:25 "...I will **call** them My
people..."
9:26 "**called** the children of...
God"
11:29 "...**calling** of God..."

xx. Works in Unity with God
the Father

1:7 "[2 things] from
God...and...Jesus..."
1:8 "I thank my **God** through
Jesus..."
1:16 "...the gospel of **Christ** ...is
the power of **God** unto
salvation..."

1:17 "[in the gospel of **Christ** v.
16] is the righteousness of **God**
revealed..."
2:16 "**God** shall judge...by
Jesus..."
3:22 "Righteousness of **God**
which is by faith of **Jesus**..."
3:24 "...by His [**God** v. 23] grace
through the redemption that is
in **Jesus**:"
3:25 A) "[**Jesus**] "God hath set"...
[for the purpose] "to declare
His r. for the remission of
sins" B) "...through the
forbearance of **God**."
3:26 "[**God** is] the justifier of him
which believeth in **Jesus**."
3:30 "**God**...shall justify...by faith
[in **Jesus** v. 26].
5:11 "we...joy in **God** through ...
Jesus..."
10:9 "confess with thy mouth...
Jesus and ...believe...**God** hath
raised Him..."
15:5 "**God**...grant you...according
to... **Jesus**." [or, "*after the
example of*".]
15:30 "[for **Christ's** sake] strive
together with me in your
prayers to **God**..."
16:20 "**God**...shall bruise Satan...
The grace of our Lord **Jesus**...
be with you."
16:27 "To **God**...be glory through
Jesus Christ for ever..."

xxi. The One in Whom is
Redemption

3:24 "...the **redemption**...in Christ
Jesus:"
3:25 "[**Jesus** v.24] a
propitiation...His
blood...for the remission
of sins...past."

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xxii. The Object of Faith

- 1:5 "[Jesus gave] grace and apostleship for obedience to the **faith**, ...for His name."
1:17 "[in the gospel of Christ v. 16] is the r. of God revealed from **faith** to **faith**..."
3:22 "...by **faith** of Jesus..."
3:25 "through **faith** in His [Jesus] blood..."
3:26 "...of him which **believeth** in Jesus."
3:27 "...the law of **faith**."
3:28 "a man is justified by **faith**..."
3:30 Circumcision and Uncircumcision are both justified by **faith** [in Jesus v.26].
4:5 "...**believeth** on Him that justifieth..." [see "*Works in Unity*..." 3:30]

xxiii. The One Who Fulfilled the Law

- 3:31 "through faith [in Jesus v.26]...we establish the **law**."

- 6:14,15 "...sin shall not have dominion over you: for ye are not under the **law**, but under grace. What then? shall we sin, because we are not under the **law**, but under grace? God forbid."
7:12 "Wherefore the **law** is holy, and the commandment holy, just, and good."
8:3 "For what the **law** could not do, God sending his own Son...condemned sin."
8:4 "...r. of **law** might be fulfilled in us..."
9:31,32 "Israel...hath not attained to the **law** of r. bc sought it not by faith..."
10:4 "For Christ is the end of the **law** for righteousness to every one that believeth." *End=goal, conclusion*
13:8 "For he that loveth another hath fulfilled the **law**."
13:10 "Love worketh no ill to his neighbour: therefore love is the fulfilling of the **law**."